David Myatt: An Uncertitude Of Knowing

° Some Questions For DWM
° Myatt's Uncertitude Of Knowing
° David Myatt And The Pinch of Destiny
° Addendum: Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos
° Australian Interview
° Addendum: Analysing National Socialism

Between March 2022 and March 2023 David Myatt gave four interviews each one of which was informative about his philosophy of pathei mathos, his life experiences, about extremism, and about his current views. Together they provide a fairly comprehensive understanding of not only Myatt himself but also of his philosophy, or weltanschauung as he prefers to call it.

In addition to these interviews we include (i) the June 2022 text *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos* which provides an insightful overview of his philosophy, and (ii) Myatt's 2012 text *Analysing National Socialism* where he explains why his post-2010 philosophy is contrary to and incompatible with National Socialism.

Some Questions For DWM

Spring 2022

In the Numinous Expiation chapter of your *Religion, Empathy, and Pathei-Mathos* [1] you wrote that

> "One of the many problems regarding my own past which troubles me - and has troubled me for a while - is how can a person make reparation for suffering caused, inflicted, and/or dishonourable deeds done,"

and that you did not "know the answer to the question how to so numinously make reparation, propitiation."

Since that was written twenty years ago are you still troubled and have your views changed in regard to personally not seeking propitiation through a religion such as Christianity?

Yes, I am still troubled, burdened, by my extremist past and the suffering I caused by believing in, agitating for and propagandizing on behalf of the ideology of National Socialism and a particular interpretation of Islam.

For me, the source of such a burden is two-fold: how can I, and perhaps others, not cause suffering; and for me at least there is not and probably never can be any expiation, any reparation made.

The only answer I have now, as then, is an attempt to live in "a certain gentle, quiet, way so as not to intentionally cause suffering, so as not to upset the natural balance of Life."

Have I succeeded? I cannot presume to answer.

Which brings me to my next question. Some of your former political opponents do not believe what one socialist called your "change of heart". [2]

Hence they claim you are still a neo-nazi; that what you write and have written since 2010 such as your autobiography should be treated with suspicion and not taken seriously; that unless you come out in public to attend some sort of 'media circus' and directly answer their questions, they will never believe you; and that you are so concerned about your reputation that you continually search 'social media' sites and anonymously try to not only engage with them but try to cover-up your past.

How do you react to such claims?

φημὶ ἐγώ, Μαθεῖν θέλω τὰ ὄντα καὶ νοῆσαι τὴν τούτων φύσιν καὶ γνῶναι τὸν θεόν· [3]

Such a seeking to apprehend such things is what now and for the past twenty or so years has occupied me.

As for trying to cover-up my past almost everything I wrote during my neo-nazi decades and my decade as a Muslim is archived somewhere. In the case of my neo-nazi decades by what used to be called 'Special Branch' as I learned following my arrest by them in 1998, and also archived on the 'world-wide web'. In the case of my decade as a Muslim an archive of my Muslim writings also exists on the 'worldwide web'. [4]

Therefore, any attempt by me or by anyone to 'cover-up' my past would be pointless. In addition, I have no desire whatsoever to do so since what exists documents my mistakes, failings, extremism, and arrogance which I want those who may be interested to know, and which acknowledgment of my past by me led to that 'change of heart'. One person has used such archives to document my extremism and the weltanschauung I developed after my rejection of

that extremism. [5]

As for what they or others claim or believe about me now and the past, it is their burden howsoever brought-into-being, howsoever nurtured and howsoever it might be described by them or by others.

Occupied by the aforementioned seeking, I am now too near death, too wearied by my own hubris and acknowledgment of it, too saddened by how so much suffering is still caused despite our human culture of pathei-mathos, to be concerned about what others claim or believe about me let alone try to change anyone's beliefs or attitudes by engaging with them in whatever way.

In a compilation published in 2019 containing some earlier essays of yours about race and extremism and which compilation complemented your 2013 book Understanding and Rejecting Extremism [6] you wrote:

> "the personal fault of extremists seems to be that of being unable and/or unwilling to view, to consider, the good that exists in people, in society, and/or of ignoring the potential for good, or change toward the good, which is within people, within society, within what-is. To prefer the dream in their head to reality; and/or to prefer the struggle, the strife, the conflict, to stability and peace; and/or to need or to desire repeated stimulation/excitement. One cause of such things could, in my view - from my experience - be the inability or the unwillingness of a person, an extremist, to develope and use their own individual judgement, as well as the inability or the unwillingness to take individual, moral, responsibility for their actions and for the effects those actions personally have upon people." [7]

Is that and what follows about 'the good of society' and about what you term The Uncertitude of Knowing a reasonable summary of your understanding of extremism and of your past, and are you dismayed that such personal reflections are ignored?

That essay and my *Understanding and Rejecting Extremism* are indeed a reasonable summary, and which understanding was the genesis of my weltanschauung of pathei-mathos.

But as I wrote in *Understanding and Rejecting Extremism*,

> "My conclusions regarding extremism resulted from some years of moral, personal, and philosophical questioning and reflexion; a questioning whose genesis was a personal tragedy in 2006, and which questioning led me a few years later to reject all forms of extremism and develope my own weltanschauung - the philosophy of pathei-mathos - based on the virtues of empathy, compassion, and humility.
>
> I make no claim concerning the originality, or concerning the correctness or the value or the importance of my conclusions about extremism. They are just my personal, and fallible, conclusions which - given my extremist past - may interest, or be of some use to, some people; and, being such personal conclusions, they are neither presented in an academic way nor are comparisons made with the work and the conclusions (academic or otherwise) of others about extremism."

Similarly, my weltanschauung is just my weltanschauung; representing my attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in theos, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that theos or some -ism or some -ology.

One of the causes of suffering is of course what is now termed 'extremism' be it personal, of one's character, or ideological or religious or political or social.

As for such writings being ignored, no, I am not dismayed only sadly resigned as an old man to what appears to me to be the current reality of the unchanged perhaps unchangeable physis of some human beings "despite our thousands of years old human culture of pathei-mathos". Yet, and perhaps naively, I still nurture a slight hope that we mortals here on Earth can change in sufficient numbers toward being compassionate, empathic, and honourable and thus reduce the suffering we cause to other beings, human and otherwise.

In a 2017 monograph you wrote about καλὸς κἀγαθός in a manner which some readers found controversial given you seemed not only to be suggesting some sort of new aristocracy but also some kind of new European style paganism. One striking passage is:

> "[W]e are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character." [8]

Were you suggesting a new aristocracy and a new pagan religion?

I was suggesting, evidently not very well, that "the sophia, the sapientia, of theos is presenced not in the 'word of God' (scriptures) but in the personal Greek virtues of τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, and in the metaphysical principle denoted by the term αἰών," [9] and thus that those who conduct themselves in an old-fashioned gentlemanly or lady-like manner manifest an aspect of the numinous that was anciently described as "the sophia, the sapientia, of theos" [10] and that combined with empathy - manifest as empathy is in compassion and tolerance - that this could lead to a new non-theological awareness of, and a respect for, the numinous. One which being personal is non-doctrinal but akin to some ancient pagan weltanschauungen that existed for millennia in some Western lands as well as in other places around the world.

I summarized this non-theological awareness as

> "we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies."

In another monograph I also suggested that

> "an aspect of the paganus, Greco-Roman, apprehension of the numinous, of καλὸς κἀγαθός, is a [Ciceronian] awareness and acceptance of one's civic duties and responsibilities undertaken not because of any personal benefit (omni utilitate) that may result or be expected, and not because an omnipotent deity has, via some written texts, commanded it and will punish a refusal, but because it is the noble, the honourable - the gentlemanly, the lady-like, the human - thing to do." [11]

What are these civic duties and responsibilities? To a State, or nation, or as in Greece to a πόλις or as in Rome to a Caesar?

This is a subject I really should have written about in that monograph and it was remiss of me not to have done so. My mistaken assumption at the time was that readers would be aware of my previous writings about how my weltanschauung dealt with what I termed supra-personal abstractions or 'forms' such as the State and the nation. As in Parts Two, Three and Four of *Religion, Empathy, and Pathei-Mathos*. [1]

In Part Three of that work I wrote that

> "[i]n the case of the culture of pathei-mathos, it not only provides, as does the modern State, a perspective (and a teleology) unrelated to the judgement of a supreme deity and the promise of an after-life, but also points us toward answers rather different from those provided by proponents of the State, of liberal democracy, and of a jurisprudence concerned with international law and codifying and criminalizing what politicians, and/or some political theory, ideology, dogma, or agenda, deem to be bad.
>
> For what that culture provides is an understanding of how all forms - be they considered political, or codified ideologically or in the form of a dogmatic hierarchical religion - have caused suffering, or do cause suffering sooner or later, because they are judgemental, supra-personal; and that such suffering is unjustified because it is individual human beings and indeed the other life with which we share this planet who and which are important; and that to alleviate and to prevent and remove the causes of suffering is necessary because a manifestation of what is good; that is, a manifestation of reasoned, balanced, compassionate, personal judgement, and of that learning, that knowledge, the insights, that personal experience of conflict, war, disaster, tragedy, havoc, violence, hatred, and pain, have taught and revealed to individuals for some three thousand years."

In Part Four I compared the answers of conventional religions and proponents of The State, writing that

> "[i]n respect of the culture of pathei-mathos, I find within it an alternative to these two influential, but in many ways quite similar, ontologies with their powerful entities, their guidance, their punishments and rewards, and the progression of individuals toward some-thing which the powerful entity asserts or promises it can provide.
>
> This alternative is the ontology of us - we human beings - as a transient affective and effective connexion to other living beings, an emanation of the flux of Life, of ψυχή. That is, of the separation-of-otherness - of I and of 'them', the others - being the result of a causal-only perception, and of denotatum: of our propensity to give names to, or to describe by means of terms, that which we observe to be or that which we assume to be is different to and separate from us, whereas, as empathy reveals, 'we' are part of, an aspect, of 'them' since 'they' are also finite, transient, emanations of ψυχή.
>
> There is no abstract 'good' and 'evil' here; no division or cleaving asunder of φύσις (physis). There is only us in harmony, in balance, with our nature, our φύσις, or us not in harmony with our nature as an affecting and effecting, finite, transient, mortal, aspect of Life. If we are harmony - in balance with Life, with other life - we do not cause or contribute to or are not the genesis of suffering: we do not affect Life in a harmful way, and as I have intimated elsewhere love, compassion, humility, empathy, and honour, are a possible means whereby we, in harmony with our φύσις, can avoid harming Life and its emanations, be such life our fellow human beings or the other life with which we share this planet."

I went on to write that this

> "alternative ontology, derived from the culture of pathei-mathos, suggests that the answer to the question regarding the meaning of our existence is simply to be that which we are. To be in balance, in harmony, with Life; the balance that is love, compassion, humility, empathy, honour, tolerance, kindness, and wu-wei,"

with wu-wei a Taoist term

> "used in my philosophy of pathei-mathos to refer to a personal 'letting-be' - a non-interference - deriving from humility and from a feeling, a knowing, that an essential part of wisdom is cultivation of an interior personal balance and which cultivation requires acceptance that one must work with, or employ, things according to their nature, their φύσις, for to do otherwise is incorrect, and inclines us toward, or is, being excessive – that is, toward the error, the unbalance, that is hubris, an error often manifest in personal arrogance, excessive personal pride, and insolence - that is, a disrespect for the numinous."

All of which implies, with one important exception, non-violence. The exception being the matter of personal honour in the immediacy of the moment when an individual is confronted with someone or some many who are intent on harming or bullying that individual or someone or some others nearby. The person of honour would defend themselves, with force if necessary, as they would when defending those being harmed or bullied.

Your writings about your philosophy have been described as making "inscrutably dense arguments." Is there a work of yours you would recommended for those interested in your philosophy of pathei-mathos? Finally what is your opinion of the book titled The Mystic Philosophy Of David Myatt, a third edition of which was published in 2021?

A short introduction is my 2019 essay *Physis and Being* [12] with my 2022 text *Numinosity, Denotata, Empathy, And The Hermetic Tradition* providing a more detailed perspective. [13] The third edition of *The Mystic Philosophy Of David Myatt* [14] is a reasonably comprehensive overview.

May 2022

[1] *Religion, Empathy, and Pathei-Mathos*. 2013. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

[2] https://web.archive.org/web/20121214002444/http://hurryupharry.org/2012/12/11/david-myatt-has-a-change-of-heart/

[3] Poemandres, 3. "I answered that I seek to learn what is real, to apprehend the physis of beings, and to have knowledge of theos." Myatt, *Corpus Hermeticum: Eight Tractates*. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

[4] https://web.archive.org/web/20101111104858/http://www.davidmyatt.info/

[5] https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/

[6] *Understanding and Rejecting Extremism*. 2013. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[7] *Some Notes on The Politics and Ideology of Hate* in *Extremism And Reformation*. 2019. Third Edition. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2019/09/reformation-extremism-v3b.pdf

[8] *Classical Paganism And The Christian Ethos*. 2017. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf

[9] Chapter Three, *Classical Paganism And The Christian Ethos*. Op.cit.

[10] The MSS of Tractate XI:3, Corpus Hermeticum, reads:

> Ἡ δὲ τοῦ θεοῦ σοφία τί ἔστι;
> Τὸ ἀγαθὸν καὶ τὸ καλὸν καὶ εὐδαιμονία καὶ ἡ πᾶσα ἀρετὴ καὶ ὁ αἰών.
> But the Sophia of theos is what?
> The noble, the beautiful, good fortune, arête, and Aion.

[11] *Tu Es Diaboli Ianua: Christianity, The Johannine Weltanschauung, And Presencing The Numinous*. 2017. Gratis Open Access pdf: https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf

[12] https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/

[13] https://davidmyatt.files.wordpress.com/2022/03/dwm-denotata-empathy-v1b.pdf

[14] https://davidmyatt.files.wordpress.com/2021/08/myatt-philosophy-third-edition.pdf

Myatt's Uncertitude Of Knowing

Summer 2022

A transcription of an interview conducted and recorded by Rachael Stirling in England in early August 2022.

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Rachael Stirling: We have been perusing an archive of your writings as a Muslim {1} which in retrospect make fascinating reading because you presented Islam in a way it is not often presented in English in the societies of the modern West. Are you embarrassed that those writings are still so easily accessible given that you have moved on?

DM: No, since they document an interesting and in terms of pathei-mathos an important ten years of my life.

RS: Our three part question is in relation to exegesis and what you wrote about it in Exegesis and Translation: Some Personal Reflexions {2} and what you wrote years earlier, as a Muslim, in The Difference Between Eemaan and Kufr,

> "in Islam, we have the best example of a human being - the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) - to strive to emulate and follow, and which human example, when followed, produces in us a most noble, a most civilized, individual character. This best example, this noble and human way, is evident to us in Seerah, in Ahadith: in the Sunnah of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) [...]
>
> The simple but profound truth about Al-Islam is that this Way of Life, this Deen, works: for Al-Quran and the Sunnah, when followed, produce, and have produced, noble, honourable, civilized human beings, and they, and the guidance of Shariah, produce, and have produced, the most noble, the most civilized, communities in human history.
>
> In essence, Al-Islam is the simple way of - the discovery of, the return to - Tawheed, which is to know, to feel, to remember, our correct relationship with and to Allah, our Creator and thus to know Allah as Allah Subhanahu wa Ta'ala is. This knowing of The Unity, The Oneness, of Allah Subhanahu wa Ta'ala is expressed in Kalimaah Tayyibah - La ilaaha illallaahu Muhammadur rasoolullaah - which itself forms the basis for Kalimaah Shahadah, the declaration that makes one a Muslim, and which re-affirms one's Islam: that simple submission to submit to and to only obey Allah Subhanahu wa Ta'ala and that knowing that Muhammad (salla Allahu 'alayhi wa sallam) is the Prophet and Messenger of Allah, whose message, whose Allah-given revelation (Al-Quran) and whose life (Sunnah) are the guidelines, the means, by which we can return to, and know, Tawheed.
>
> This knowing of, this remembrance of, this feeling of, Tawheed is the basis for Eemaan, for that simple and total reliance on, and belief in and trust of, Allah Subhanahu wa Ta'ala."

Would it be correct to suggest: i) that in many ways this echoes, with its mention of noble, civilized communities and its belief in trusting a person, what you wrote during your National Socialist years regarding Hitler and National Socialism; and (ii) that you believed you had discovered in Islam a means to creating a noble way of life as you formerly did in National Socialism; and (iii) that it was "the difficult question of exegesis" that began or at least contributed to your doubts about Islam?

DM: To some extent, yes that is correct, since it was practical experience over many years of the human reality, manifest in those who adhered to, or believed in, or supported such weltanschauungen, that caused me to begin to reflect upon not only questions of various interpretations of texts and words but also on questions in regard to denotata, the fallible nature of humans in general, and how if not immediately then over causal Time most if not all denotata were the genesis of an opposite and thus of a dialectic.

Thus, in regard to National Socialism my experience was of how my believed in version based on honour, loyalty and duty and thus as a manifestation of the numinous, was not the reality of perhaps a majority of persons who described themselves as National Socialists, and that even in the days of the Third Reich it had been so, mirroring as this seemed to do our propensity as human beings to in our majority so easily be or revert to being egoistical or materialistic when and if it suited us.

With Islam, I initially apprehended it as different, as a better manifestation of the numinous, just as I did in regard to Catholicism when I became a Christian monk. But suffice to say that my Muslim adventures over a period of almost a decade not only disillusioned me but forced me to confront my own flawed character and lack of understanding.

For it was not just that as an adult I was naively idealistic but also I did not understand the reality of what honour meant resulting in me both as a National Socialist and as a Muslim supporting and doing dishonourable deeds.

Which realization and awareness of my own flawed character was not due to anything I did or due to the aforementioned intellectual questioning, but due to a personal circumstance which was both tragic and beyond my comprehension: the suicide in 2006 of my then fiancée.

In the months following that tragedy such intellectual questioning became one of several means by which I saught to understand myself, the numinous, and honour, and thus that tragedy.

RS: In relation to not understanding "the reality of what honour meant." In many of your Islamic writings you mentioned honour and in Honour Is From Allah Alone quoted a verse from the Koran: "Those who seek dignity and honour should know that they derive from Allah (alone)," 35:10. In the same article you quoted a Hadith from Sahih al-Bukhari (8: 56b) which translates as "the best among you are those who have the best manners and character."

In your *An Open Letter To Nick Griffin of the BNP* - dated July 17th 2004 - you described honour as "a respect for others; a striving to be reasonable. Honour sets ethical limits to our behaviour - and prejudice, of whatever kind, is surely a negation of honour."

How after that tragedy did you arrive, if indeed you did arrive, at what honour thereafter meant to you?

DM: My fallible conclusion, some three years after that tragedy, was that I had previously, both as a National Socialist and as a Muslim, not considered honour as a denotatum; as a naming of some personal quality or personal virtue, such as dignity, grace, of good repute, which themselves are open to interpretation. In my National Socialist years I defined it by a written or aural code of personal behaviour such as described in the sixteenth century Booke of Honor and Armes. or by the modern one I included in my The Meaning of National-Socialism. {3} As a Muslim i considered it a gift from Allah and manifest in the life of the Prophet Muhammed as described in the Sunnah.

What I very slowly came to appreciate was that every denotatum has implicit in it or developes - is by virtue of its physis the genesis of - a named opposite, another denotatum, resulting in a dialectic and thus has the potential for discord; a discord evident in exegesis but more often than not evident in conflict, verbal and physical, between individuals and groups of individuals. The result is as Heraclitus expressed it a cleaving of physis with Enantiodromia a bringing-back-together of what has been cleaved apart:

> τοῦ δὲ λόγου τοῦδ᾽ ἐόντος ἀεὶ ἀξύνετοι γίνονται ἄνθρωποι καὶ πρόσθεν ἢ ἀκοῦσαι καὶ ἀκούσαντες τὸ πρῶτον· γινομένων γὰρ πάντων κατὰ τὸν λόγον τόνδε ἀπείροισιν ἐοίκασι, πειρώμενοι καὶ ἐπέων καὶ ἔργων τοιούτων, ὁκοίων ἐγὼ διηγεῦμαι κατὰ φύσιν διαιρέων ἕκαστον καὶ φράζων ὅκως ἔχει· τοὺς δὲ ἄλλους ἀνθρώπους λανθάνει ὁκόσα ἐγερθέντες ποιοῦσιν, ὅκωσπερ ὁκόσα εὕδοντες ἐπιλανθάνονται (Fragment 1, Diels-Krantz)
>
> πάντα δὲ γίνεσθαι καθ᾽ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα (Diogenes Laërtius, ix.7) {4}

My understanding came to be that Enantiodromia was, or rather should be understood and appreciated as, empathy; the wordless-knowing of empathy by which we could perceive the physis of beings, their wholeness, without the need for denotata and the discord that denotata was the genesis of.

Given the personal horizon of empathy, the personal nature of empathy, {5} I considered that honour could not be understood by some supra-personal code or by reference to someone else be the reference to their life, their deeds, or their words. That it could not

> "be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέᾳ/εἶδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation." {6}

That is, I discovered that empathy is or can be the geniture of our Uncertitude Of Knowing as human beings and thus of that personal humility which during my Muslim years I had felt, through such things as Namaz, was a manifestation of the numinous.

Honour thus became, for me, a personal matter: of being fair, reasonable, well-mannered, and aware of the numinous and thus of my own fallibility.

RS:

Hence your rejection of all extremism?

DM: Yes.

RS: Yet your many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?

DM: No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perceiveration is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing.

RS: One of your politically motivated opponents recently claimed that "nothing in Myatt's sanitized autobiography [Myngath] should be taken too seriously," {7} while a few years ago another stated that he knew what was in the original draft of Myngath and knew what was removed in the published, 2013, version, stating that you thereby had

tried to hide something.

Would you care to comment?

DM: The opinion or claim of someone - politically motivated or otherwise - is just their personal opinion or claim at a particular moment. The passing of causal Time - decades, centuries - often places such personal opinions and claims into context often because of some information having become revealed through scholarly research or otherwise, or because of the collapse of the society in which such a personal opinion or claim was propagated and believed by others.

As for drafts of Myngath, so far as I remember the first drafts were made around 2010 while I was still in thrall to some causal abstractions and several years before I as a result of further personal and philosophical insights reformed my 'Numinous Way' into my weltanschauung of pathei-mathos. For such drafts were just drafts, and thus subject to revision. Furthermore, those early drafts are still publicly available through the medium of the Internet, so there is not and was not any hiding of anything.

RS: In a ten page overview of your life, which overview contained some inaccuracies, {8} an academic last year wrote that you were "driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy."

Would you agree?

DM: No, because during my National-Socialist decades I was driven by a somewhat fanatical desire to not only propagate what I then believed National-Socialism to be - an honourable, noble, way of life, a practical presencing of the numinous - but also to recruit people to that cause in the hope of creating a National-Socialist society in the land of my ancestors. Over those years I developed what I termed "ethical National-Socialism" and thus moved away from some of the policies and principles of the Third Reich such as the belief in the superiority of the Aryan race and the concepts of "eternal struggle" and of the "survival of the fittest" regarding them as incompatible with acting honourably.

During my years as a Muslim I nurtured a similar desire to propagate what I then believed the Muslim way of life to be: which again was an honourable, noble, way of life, and a practical presencing of the numinous.

There was thus no search for "meaning and purpose" because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National-Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God.

As for a "perfect political philosophy", I never believed my ethical National-Socialism - my development of Hitler's National Socialism - was perfect, and as a Muslim rejected the very notion of politics, writing in The Knowledge of Islam,

> "Siyasah is defined as the application of the Quran and Sunnah in the world: the means whereby Muslims can live in a community according to the command of Allah [...]
>
> It must be understood that siyasah neither means nor implies 'politics'. Politics is a kaffir term which expresses or manifests the concealment of The Unity, which Unity is the essence of Islam. To understand Islam, and the Islamic apprehension - and in particular how Islam can be applied in the world - is to consider Islam in Islamic terms only. To apply something like 'politics' to Islam and speak and write about 'Islamic politics' is a fundamental mistake which constitutes imitation of the kuffar. Why? Because such words and terms, of the kuffar, are always referred back to kaffir ideas and concepts - just as 'politics' is referred back to the polis of Ancient Greece, and 'State' to Aristotle, Plato, Marx and others. This is, in effect, causal - historical - reductionism which is completely at odds with the acausal revelation of Islam. It is also a making profane that which is sacred: divorcing the Divinity from the practical application of Islam. It is exchanging knowledge for Jahiliyyah [...]
>
> In effect, siyasah is sacred: it belongs to, and manifests, what is sacred, divine. This is in complete and utter contrast to the temporal, profane - and lower - nature of kaffir politics."

It could be argued that since that personal tragedy in 2006 I have been 'driven' by a desire to understand both my extremist past and extremism, as well as by a desire to apprehend the numinous and how, sans denotata, it is and has been and can be presenced to we human beings.

RS: Do you intend to write anything else about your life or your philosophy of pathei-mathos?

DM: Answering a similar question almost ten years ago I replied in the negative and yet went on to write an awful lot more. The honest answer is that currently I do not intend to, but one never knows what circumstances may conspire to bring about a perhaps vainglorious desire to pontificate some more.

RS: What is your view of Islam now?

DM: As explained in several of my post-2012 writings, I still consider Islam and Christianity as manifesting both now

and in the past aspects of the numinous especially in relation to expiation and such awareness of the numinous as can bring and nurture a necessary personal humility.

But since both rely on revelation through words, chiefly written but sometimes aural, and both have sometimes been interpreted by some or by many in such a harsh way as has caused and contributed to the suffering of other human beings, then I as a result of my pathei-mathos and of a study of what I have termed the human culture of pathei-mathos, cannot and do not personally believe in or support them. For given such a reliance on words, on denotata, they can and possibly will be interpreted in a harsh way in the future by others.

RS: Is your own answer, your philosophy of pathei-mathos, suitable to or applicable to others?

DM: No, for it is not a supra-personal philosophy nor a way of life which might be suitable for others but only the fallible conclusions I have derived from striving to understand and admit my many mistakes and from the learning that, sometimes against my will, I acquired or believe I have acquired from diverse, sometimes extreme, experiences.

RS: How would you summarize what you have learned?

DM: As an appreciation of empathy, honour, humility, and compassion as personal virtues which we as individuals strive to live by; as an understanding of the need to not interfere in non-personal matters; and as being non-violent with the one and the only exception that necessitated by personal honour when we personally or our family or someone nearby are confronted in the immediacy of the moment by someone or by some others intent on doing harm or demanding we submit to their demands.

In such circumstances personal honour means that we without hesitation oppose them and fight and if circumstances require it use lethal force.

RS: Which surely means that you and perhaps your family are trained to defend yourselves with lethal force if necessary?

DM: Yes indeed.

RS: Which all seems to me to be a very pagan way of living. Would you agree?

DM: Depending on how one defines 'pagan' of course!

RS: I mean concern for and prepared to and trained to defend one's kith and kin, and having a local, a community, perspective as in olden times in England of one's village and the small personally known community dwelling there and on nearby land.

DM: In that sense, yes it is somewhat pagan. Which pagan weltanschauungen seems to me to have over causal Time been replaced by many and various other weltanschauungen derived from and reliant on denotata. In the form of, for example, the idea of some supra-local entity - a region, then a "nation", ruled by some usually male potentate whose governance was enforced by coercion, threat of imprisonment, and ultimately violence; and then in the form of the idea of a religion - in the Isles of Britain, Christianity, whose representatives were often in league with that regional or national potentate, hence inscriptions such as Dei Gratia Rex Angliæ on coinage.

RS: How do you view the current situation not only in England, the land of your ancestors, but worldwide and does your weltanschauung of pathei-mathos inform your view?

DM: My view is somewhat coloured by - perhaps I should have said informed by - my decades of rural living and working outdoors on farms and as a gardener, rather than by anything philosophical.

Perhaps a poem - one of my many "manically-depressed", "self-indulgent" poems, as one of my many political opponents once described them some years ago - may better express what such living and working have meant to me:

> So this is Peace:
> As the Sun of warm November
> Warms and the grass grows with such mildness.
>
> No strife, here;
> No place beyond this place
> As Farm meets meadow field
> And I upon some hessian sack sit, write
> To hear some distant calls from hedged-in sheep:
>
> No breeze
> To stir the fallen leaves
> That lie among the seeds, there
> Where the old Oak towers, shading fence
> From Sun
> And the pond is hazed with midges.
>
> So this is peace, found
> Where dew persists,

Flies feed to preen to rest
And two Robins call from among that tangled brambled
Bush
Whose berries – unplucked, ripened – rot,
While the Fox-worn trail wobbles
Snaking
Through three fields.

So, the silent Buzzard soars
To shade me briefly:
No haste, worry, nor Hubris, here
Where there is much sadness, leaving
As the damp field-mists of morning
Have given way
To Sun

A way of life, rural places, changed and changing: and for what and why? In some ways my weltanschauung of pathei-mathos is my answer: a way to live without the hubris of human-manufactured urban-centric supra-personal causal abstractions; a way where the natural balance that is presenced through empathy and honour is an intimation of the numinous; and where there is an ancestral peace found, wordlessly treasured, and passed-on to the next generation.

RS: You expressed such sentiments in a letter - more of a missive - that you sent to me over a decade ago when you left that farm having had to seek work elsewhere. Which reading of that letter might be, if you agree, a fitting end to this interview.

DM: Agreed. But it will most probably be described as one of my "manically-depressed", "self-indulgent", missives!

RS:

> "Work, in a small industrial concern; manual work with days spent indoors where the only light is from a multitude of bright fluorescent tubes and where the tedium of long hours is relieved only by a short morning break and one half unpaid hour for lunch when I sit, hedged-in by walls, in the small back yard on an old box upon broken concrete surrounded by broken glass; by old, smashed bricks; by patches of oil, and the detritus of such an urban place. Some sky - but not much - is visible over and above the roof and walls and vents, and nothing natural lives or even exists here: no tree, no bush, no flowers, not any weeds. No sound of birds - only noise, from the unceasing machines; from the lorries and vans which arrive and depart nearby, disgorging and receiving their goods. No peace; certainly no Numen of Nature.
>
> There is only the incessant unnatural rhythm of industrial life, of factory toil - a card to be stamped by a clock: in, out, even for lunch. And, at days end, I - tired as the others - slope off and out into the nearby street where no one, passing, says "hello!" or greets me as almost always they did in those small villages of England where I have mostly lived. No, no greeting here; not even any eye-contact, held. For this is urban life where humans are shunted to shuffle encased in their worries, their inner worlds, and where traffic gluts streets. Nowhere here the calm, measured, quiet of that life, rural, where Time is what it is. Instead, there is abstraction, measuring out our lives as the clear water from a leaking tank seeps out, to the dirty ground, drop by drop by drop; drip drip dripping away, clean water to dirty ground... So I am once again adrift; not lost but far, far from home and measuring out my days until, sufficient money saved, I can return to the source of my belonging: there, where such dreams in such quiet places as may bring the Numen back to me.
>
> Yet here, in this place of work, people rush to compete as if such swift toil was a badge of pride; thus do they scamper, to complete abstractly-imposed tasks; for profits, and ego, must be made, saved. Thus do we toil - so many slaves, en-slaved, needing but not-needing the pittance to live such a life as lives among the urban clutter, the smallness, the meanness and the sprawl. But I, I have seen the sky and hold here in my being such visions as bring the Earth to earth - dust to dust, and life to Life: one world, one planet, one dimension, among so many. Nowhere for so many in day or night that sigh when we close our eyes to feel the oboe d'amore of one slow movement of one piece by JS Bach, bringing thus such quiet tears of empathy as connect us, one human life, to other human lives beyond the-words the-abstractions - and thus take us out, out, out into the being, the Numen, of Nature. There is then in such a moment that sacred precious meaning which cramped urban living, and traffic, has, these days, defiled.
>
> No beauty, here, no song to the sanctity of Life - except, perhaps, fleetingly glimpsed in her eyes, face, as she, the young blonde-haired Polish worker, smiles. Four, five times - more - this week we have looked into each other's eyes as she, I, smiled, touched-but-not-touched, in wordless greeting. Then, such humanity over, we return to our tasks - I, to lift, move, heavy laden objects; she, to her machine. But she is there, in the background, as she works with her sister - quietly, stoically, both toiling as they toil: hard, grafting, as if inured to such a way of life. So they keep their own company - with few words between them; few for others, for they have "little english" and at lunch sit together beside the machine that steals their day, gazing ahead while they eat their meagre food perhaps enwrapped in dreams which are their dreams, bringing perchance some glimmer of hope among the stark noisey brightly-lit bleakness.
>
> This life is grim, grim grim, only saved by such an intimation. No insects, outside, as I sit here, scribbling - except: a few ants, and I gasp-in lungfulls of the cleaner outside air; only a few ants, dithering, backwards,

forwards, over the detritus, as if lost. Toiling, grafting, working - untouched, it seems, by that knowing of Life which a knowing of death may bring.

Such are we here, slaves of a modern life - sure, such toil could bring me the security of some settled home; warmth enough, from fire, to ease the pains that seep now into olding flesh and bones; food enough to keep me well; walls and roof enough to keep clothes dry from rain and turn a chilling wind, away; perhaps another companion-bestfriend-wife... But such a price, to pay: too high a price, it seems, for freedom, Numen, lost.

No time, here - then - to watch the Sun rise on a clear day; no time here - then - to catch the growing Dawn Chorus as it grows, week by week from early to late and later Spring. Nowhere to wander watching clouds form and shade to move as they are moved. No stream to watch as sunlight filters and fractures and water ripples, singing a wordless song. No sounds of an English Summer - flies, darting aimless and aimed; bees, seeking; birds, warning, calling, sparring; no wind breezing as it breezes among tree, hedge, reed, grass and Autumn's late leaf-litter... No natural Time to stand dreaming or sitting as the day passes in moments of memory. No natural Time, of Nature - only that unsettling abstract time of clocking-in-clocks, measuring out the seconds to our death. No, no natural Time, here: only the unnatural unnecessary one of which adds one hour to herald so-called "Summer time" - for even when I, toiling hard during years on Farms, planted, in Spring, or harvested in Autumn - weather-permitting - such "government time" made no difference: work began with Sunrise, to finish, weather-permitting, as the Sun began to set, for thus we followed there in that, our almost vanished world, a different Time to the time of some rootless traffic-fume-filled city.

Yes, freedom is hard, while savings dry and boots are worn as one walks, alone, with that walking that tries to measure out the now almost forgotten pace of a rural life and a rural way of living, bringing back as such slow rhythm and quietness does that connexion to presence the Numen without and within. Yes, freedom is hard while too much toil for another, in the wrong place, lasts." {9}

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{1} The archive is at https://web.archive.org/web/20101111104858/http://www.davidmyatt.info/ [Accessed August 2022]

{2} Myatt wrote:

> "The original message of a revelation or of a spiritual way often seems to become obscured or somehow gets lost over centuries. A loss or obscuration party due to the reliance on revealed or given texts; partly due to divergent interpretations of such texts, with some interpretations accepted or rejected by those assuming or vested with a religious authority; and partly due to a reliance, by many of the faithful, on translations of such texts." https://davidmyatt.files.wordpress.com/2013/04/exegesis-and-translation-partsone-two.pdf

{3} Included in Selected National Socialist Writings Of David Myatt, https://archive.org/download/myatt-selected-ns-writings1/myatt-selected-ns-writings1.pdf

{4} Myatt's somewhat idiosyncratic translations of these fragments of Heraclitus are: (a) Fragment 1:

> "Although this naming and expression [which I explain] exists, human beings tend to ignore it, both before and after they have become aware of it. Yet even though, regarding such naming and expression, I have revealed details of how Physis has been cleaved asunder, some human beings are inexperienced concerning it, fumbling about with words and deeds, just as other human beings, be they interested or just forgetful, are unaware of what they have done."

Text, translation and commentary: https://davidmyatt.wordpress.com/heraclitus-fragment-1/

(b) Diogenes Laërtius ix. 7 in context:

> ἐκ πυρὸς τὰ πάντα συνεστάναι εἰς τοῦτο ἀναλύεσθαι πάντα δὲ γίνεσθαι καθ᾽ εἱμαρμένην καὶ διὰ τῆς ἐναντιοδρομίας ἡρμόσθαι τὰ ὄντα καὶ πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη
>
> "The foundation/base/essence of all beings ['things'] is πυρὸς [pyros] to which they return, with all [of them] by genesis appropriately apportioned [separated into portions] to be bound together again by enantiodromia, and all filled/suffused/vivified with/by ψυχή and Dæmons."

Text, translation and commentary: https://davidmyatt.wordpress.com/heraclitus-and-enantiodromia/

{5} In his 2015 essay *Personal Reflexions On Some Metaphysical Questions*, Myatt wrote:

> "The 'local horizon of empathy' is a natural consequence of my understanding of empathy as a human faculty, albeit a faculty that is still quite underdeveloped. For what empathy provides - or can provide - is a very personal wordless knowing in the immediacy-of-the-living-moment. Thus empathy inclines us as individuals to appreciate that what is beyond the purveu of our empathy - beyond our personal empathic knowing of others, beyond our knowledge and our experience, beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals - is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited

> nature, the horizon, of our own knowledge and understanding."

The essay is included in *Sarigthersa*, https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf [Accessed August 2022]

{6} *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, https://davidmyatt.wordpress.com/2022/03/17/numinosity-denotata-empathy-and-the-hermetic-tradition/ [Accessed August 2022]

{7} For those of a rational disposition who are inclined to judge matters and individuals for themselves, Myatt's autobiography *Myngath* is available at: https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf [Accessed August 2022]

{8} Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. pp.153-163.

One inaccuracy among several is that Koehler (p.161) confuses Myatt's fiancée Fran - who committed suicide in 2006 - with Myatt's second wife, Sue, who died of cancer in 1993. Some years after Sue's death Myatt re-married and lived with his third wife near Malvern - in a detached village house, where he was filmed nearby by BBC Panorama in 2000 - until he left that village some months after that filming to move alone to Shropshire to live on a farm. He met Fran several years after that move to Shropshire where he had previously lived from the late 1970s to 1994.

{9} I have retained, at his request, Myatt's idiosyncratic punctuation and spelling.

Myatt's use of the term 'numen' deserves some explanation. He uses it several times in his translations of tracts from the Corpus Hermeticum, particularly in tract III, Ιερός Λόγος, were he writes in his commentary:

> "the meaning of 'numen' here being expressed by what follows: 'numinal and of numinal physis', where by numinal - in this ἱερός λόγος - is meant divine not in the specific sense of a monotheistic and Biblical (a masculous) God but in the more general sense of pertaining to a deity or deities, male or female, as in a paganus (and not necessarily patriarchal) polytheism." *Corpus Hermeticum: Eight Tractates*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

In his scholarly essay *A Note Concerning θειότης* - https://davidmyatt.wordpress.com/2018/03/28/a-note-concerning-θειότης/ - he places numen in relation to θεῖος and the Greek text of Romans, 1.20.

David Myatt And The Pinch of Destiny

The interview was conducted, through an intermediary, via the medium of e-mail in 2022 with an anonymous American academic who used the moniker Nameless Therein.

The interview highlights the difference between the contemporary academic approach and Myatt's philosophy of pathei-mathos, based as the former is on extensive quotations from others, and founded as Myatt's philosophy is on pathei-mathos (a learning from personal often hard experiences) and a scholarly appreciation of Greco-Roman culture. Thus, to many detailed questions Myatt responds by referencing such foundations:

> "I do not situate my weltanschauung anywhere in terms defined or believed or discussed by others, ancient or modern, because it is just my weltanschauung, born from various experiences and the loss of loved ones, and nurtured by working and living on a farm in England, by solitary walks along a sea-shore and in the hills and deciduous woods of English Shires."
>
> "I have no answer to [your] question *What is the Meaning of Myatt?* because all I seem to be is one fallible mortal among so many billions past and present and one who wil die soon having already outlived his three score and ten. Someone who has and perhaps vainly tried in some way in the past ten years or so, and in various poems, to record his feelings, his fallible understanding of himself and the world he has passed through and the events and the people he has, or so he believes, learned from. In those past ten or so years my references are usually only the classical authors; or occasionally a poet such as TS Eliot or a composer such as JS Bach because for those years my world, my influences, have been the outdoor world of Nature, my pathei-mathos, the women I have loved and lost, with my only constant companions those classical authors, my memories, and such a poet and such a composer."

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Nameless Therein: You have stated that your philosophy of pathei-mathos is expiative. {1 As expressions of that

expiation, you mention that your writings and reclusiveness "do little to offset the deep sadness felt, except in fleeting moments." {2 In your "desire for a numinous non-religious expiation," {3 your life may be said to resemble a kind of secular restoration of the Fall.

Insofar as your non-religious expiation resembles what Wilfred Cantwell Smith describes as faith, involving "man's capacity to perceive, to symbolize, and to live loyally and richly in terms of a transcendent dimension to his and her life," {4 the "deep sadness felt" about your past is perhaps offset less by what you have learned and more so by who you have become. In this – in the way your own pathei-mathos has shaped you – one can sense sincere atonement. Could you comment on how pathei-mathos can help one "live loyally and richly in terms of a transcendent dimension to his … [or] her life"?

David Myatt: I admit I do not presume to know – I do not even now understand – "how pathei-mathos can help one live loyally and richly in terms of a transcendent dimension to someone's life".

Al I do know is what I wrote over a decade ago about something which somehow in some ineffable way seemed to personally work for me:

> "the so beautiful sound of birdsong in English woods and fields in early May; or perhaps the sight of small cumulus clouds slowly passing beneath the sky of blue in Summer when Sun so warms us that we stop to wipe away the sweat upon our brow; or, perhaps, that so special scent of a meadow field in middle June after rain when Sun, re-emerging from passing stormfull cloud, dries us and our so fragile land, and we are moved – so moved, so still, amid the country silence – that we lie down awhile beside the Hawthorn hedge to feel again this simple English paradise of field, farm, life, and burgeoning birth." {5

But this, such a heritage, such a still so very numinous place, is not an option for so very many around the world that I can only and so fallibly suggest it might possibly be such a Nature in such a place as still exists, and a personal loyal love of partners and of family bound together through personal honour.

NT: On the subject of faith, Wilfred Cantwell Smith notes that "faith is that quality of or available to humankind by which we are characterized as transcending, or are enabled to transcend, the natural order." {6

This points to an interesting disparity you previously highlighted regarding the activities of your extremist decades, which were marked by a desire to "bring-into-being some-thing that … [you now recognize] would not and could not, in centennial terms (let alone in millennial or cosmic terms) endure." {7

In the desire to "stop or somehow try to control, to shape, the natural flux of change … [and] to preserve, whatever the cost, what we or others after us might bring-into-being," you noted the underlying belief that you and your associates "would or could do what no one in human history had been able to do: make our presencings immortal, or at least immune to the natural cycle of birth-life-decay-death."8 Having since rejected those beliefs, in addition to the activities and writings of your extremist decades, how would you now reconcile the desire to create enduring works capable of transcending the natural order with a rejection of politics, religion, and violent social activism? {9

DM: Again I have no abstractive, generalized, ideological supra-personal answers. All I have is my feeling, my intuition, my fallible learning that it is a personal loyal love and a very personal honour in the immediacy of the moment which matter.

NT: Could you comment on how to reconcile the tension between the universal application of pathei-mathos to our species across thousands of years of human history on the one hand and the recognition of our own mortality as a human species on the other? In other words, how is pathei-mathos meant to endure according to what you call the "Cosmic Perspective" {10 in light of our own mortality, and particularly without a "religious" dimension that transcends the natural order?

Might pathei-mathos' endurance be immanent rather than transcendent, presenced in our mortality rather than beyond it? And how might this relate to Aeschylus' original sense of πάθει μάθος (pathei-mathos) with respect to "[the immortal Zeus] guiding mortals to reason"? {11

DM: Is there or should there ever be anything which is or which is suggested as a 'universal' or a religious or an 'ideological' supra-personal application or causal abstraction? Something believed or hoped to be enduring?

My own fallible experience is that there is not and perhaps should never be again, since all supra-personal suggestions or applications or abstractions however denoted in my experience and in respect of my classical learning immediately or sooner later are the genesis of hubris and suffering.

Thus and yet again I am returned to a personal loyal love between two people and/or their family and to a very personal honour in the immediacy of the moment.

NT: William James said that religion is "'the individual pinch of destiny' as the individual feels it." {12 James' characterization of religion was largely a response to the question, "What is the character of this universe in which we dwell?" {13 In order to address this question, he noted that one "must go behind the foreground of existence and reach down to that curious sense of the whole residual cosmos as an everlasting presence, intimate or alien, terrible or amusing, lovable or odious, which in some degree everyone possesses." {14

In "[t]his sense of the world's presence," we become either "strenuous or careless, devout or blasphemous, gloomy or

exultant, about life at large." {15 And our reaction, he says, which is "involuntary and inarticulate and often half unconscious," is the "completest of all our answers" to the above question. {16

In making cosmic meaningful tragedy from the individual to the broader context of our species, it seems that this "pinch" has been present throughout your life and your philosophy despite your "desire for a numinous non-religious expiation" {17 and your view that mainstream religions no longer provide "a satisfactory answer to the question of suffering … [or of] what may be required for us to consciously change ourselves for the better." {18 In reaching down to "that curious sense of the whole residual cosmos as an everlasting presence," how would you describe your reaction to that "sense of the world's presence," and how has that changed over the course of your life?

DM: We human beings especially of the male genus and often because of centuries of so-called "thinking" make matters of existence, Being, and morality seem complicated, and offer our own suggestions as to how matters could or perhaps should be.

But over the course of my life I seem to have learned that the suffering such suggestions cause and the hubris of humans continues. The invention of causal abstractions continues, century after century. And the Cosmos with its billions of galaxies and its perhaps billions of life-habitable planets continues. So, we humans here on Terra Firma are what? Some transient fallible persons sallying forth – and killing, causing suffering – on behalf of some ancient or modern abstraction such as some religious faith or some nation-State or on behalf of some personal instinct we seemingly cannot control?

Simply expressed: there should no longer be an aspiration for a broader supra-personal meaning.

NT: William James' description of religion seems oddly in keeping with what, in paraphrasing Cicero, you have described as the essence of ancient European paganism. {19

Additionally, your characterization of the ancient sense of pathei-mathos as wisdom arising from personal suffering {20 also seems in keeping with the Pyrrhonian sense of ataraxia (ἀταραξία) or "freedom from worry," {21 which is reached by raising "oneself above a condition of misery and despair" through self-mastery and fortitude. {22 With respect to the ancient question, "How can we keep from suffering?" {23 your life and writings seem to fluctuate between resilience and renunciation. In this, there seems to be an almost Stoic undertone with respect to how the ideas that have shaped your worldview do not resemble "an interesting pastime or even a particular body of knowledge, but … a way of life." {24 You have mentioned the influence of Marcus Aurelius on your thinking, which may explain that undertone. {25 Looking back, how do you view the Stoic notion of elevating sorrow rather than abolishing it {26 in order to overcome and then meaningful y reshape it in our lives? Does this resilience in the face of tragic renunciation have any bearing on the overarching theme of honor throughout your life?

DM: As ever these days, I am wary of a general term – in this case Stoicism – being applied to describe what a person or some persons wrote be such writings ancient or otherwise.

In this matter before answering a specific question I would have to read critical editions of Seneca, Marcus Aurelius, and the necessary others, and then undertake my own translations and commentaries with particular attention to what words such as tempus and πένθος and εὐδαιμονία in their work may have meant and implied to those writers and their contemporaries and not what is meant or assumed now by such terms as 'time' and 'grief' and 'good fortune'/'happiness'. Such a task would occupy me for perhaps a year if not more. One of many comparisons of interest might be between Seneca's *De Consolatio ad Marciam* and how Antigone is portrayed by Sophocles and Klytemnestra by Aeschylus.

But from previous readings of Seneca, Marcus Aurelius, and some of the necessary others I would in regard to honour answer in the negative given how I now understand honour as an individual feeling related to the numinous which cannot be abstracted out from a personal moment in the form of some written or aural code, ethical or otherwise, or become a basis for or a part of some -ism or some -ology.

NT: On the subject of religion and the previous question on Stoicism, I am reminded of the Romanian nihilist Emil Cioran's vitriolic but insightful words from his little-known article, "A Bouquet of Heads." Remarking on Christianity and Stoicism in the ancient world, he says the following:

> The Greco-Roman twilight deserved a better enemy, a better promise, a better religion. How can you believe even in the shadow of progress when you remember that those Christian fables, with no trouble at all , smothered Stoicism! If Stoicism had been able to grow and spread, to seize hold of the world, man would have come through, or almost. Resignation, made obligatory, would have taught us to endure our suffering with dignity, to silence our voices, to face our Nothingness coldly…. To accuse no one, to stoop neither to sadness, nor joy, nor regret, to reduce our connection with the world to a harmonious play of defeat, to live condemned and serene, never imploring the deity but rather putting him on notice…. That was not possible. Stoicism, overrun from all sides and faithful to its principles, had the elegance to die without a struggle. A religion founds itself on the ruins of wisdom, but the tactics used by religion are scarcely appropriate to wisdom. {27

Many would agree that you have endured suffering with dignity over the course of your life. But rather than founding your legacy on the ruins of wisdom, you appear to have forged an existential crucible from which many now draw inspiration. How would you like to see that inspiration embodied in the lives of those who look up to you? And if those ruins were a monument to the past, what virtues and activities would you like to see take their place?

DM: My answer can possibly be deduced from my previous one. Just as my fallible understanding is that honour cannot be abstracted from a personal moment to become some sort of principle or guide, so my similar fallible understanding is that a person who learns by means of pathei-mathos cannot be or rather should not become such a guide or even an example and certainly should not assume any sort of guiding

NT: In a 2017 interview, you noted that both the Numinous Way and the philosophy of pathei-mathos now seem to you "a rather wordy and a rather egoistic, vainful, attempt to present what I (rightly or wrongly) believed I had learned about myself and the world as a result of various experiences." {28 You add that, in your solitude and now concentrating on your translations, you live "each day as it passes … unconcerned about what my being – and my relation to Being – is now or perhaps should be." {29 In some respects, your withdrawal into solitude resembles Mother Teresa's confession of feeling a "deep loneliness," having previously confessed that her "own soul … [remained] in deep darkness [and] desolation" as she began to doubt her faith. {30 In this, there may be an element of truth in what Emil Cioran says of solitude:

> "Solitude is not a gift, it is a mission: to rise to it, to take it upon oneself, is to renounce that portion of baseness needed to guarantee the success of any enterprise whatever, religious or otherwise."31 On the other hand, C. S. Lewis' point that "[e]very mode of being in the whole universe contributes to … [man]; he is a cross-section of being"32 carries some weight. These two tensions additional y seem to resolve in the words of Gregory the Great (540-604), who said that "because man has existence (esse) in common with stones, life with trees, and understanding (discernere) with angels, he is rightly cal ed by the name of the world." {33

The sentiments expressed by all of these figures point to an important concern: In your solitude and your lack of concern with what your being and your relation to Being is now or should be, one senses the danger of also losing concern for your relation to other beings, and specifically to other human beings. In the shadow of commonality you share with those who take inspiration from your work, what do you hope to wager in the eclipse between how they see your life and how they speak your name – perhaps not as the name of the world, but certainly as a name of theirs?

DM: The question of possibly "losing concern for your relation to other beings, and specifically to other human beings" has bothered me and does bother me and the only answer I have is again that of honour in the immediacy of the living moment which seems to me the only numinous exception to 'not interfering in the world' however good one believes one's interference to be.

Al this means seems to me to amount to doing what is honourable when personally, in the immediacy of the moment, confronted with someone or some many doing what is dishonourable in relation to another person or persons or to another living being. My intuition is that a person of honour either instinctively knows what is dishonourable or has learned so from personal experience.

NT: In a letter to his brother Henry James during the completion of his great work on the Principles of Psychology, William James said, "I have to forge every sentence in the teeth of irreducible and stubborn facts." {34 In contrast to European science in the sixteenth and seventeenth centuries, Alfred North Whitehead notes that James was alluding to a "new tinge to modern minds … [as] a vehement and passionate interest in the relation of general principles to irreducible and stubborn facts." {35 Whitehead elaborates on this, noting that: Al the world over and at all times there have been practical men, absorbed in "irreducible and stubborn facts": all the world over and at all times there have been men of philosophic temperament who have been absorbed in the weaving of general principles. It is this union of passionate interest in the detailed facts with equal devotion to abstract generalisation which forms the novelty in our present society. Previously it had appeared sporadically and as if by chance. This balance of mind has now become part of the tradition which infects cultivated thought. It is the salt which keeps life sweet.

The main business of universities is to transmit this tradition as a widespread inheritance from generation to generation. {36

Whitehead's observance that the wedding of particular facts with abstract generalizations marks a distinct shift from the "disruption of Western Christianity and the rise of modern science" in the sixteenth century {37 to a "new colouring of ways of thought … [which] had been proceeding slowly for many ages in the European peoples." {38 The new mentality this gave way to "altered the metaphysical presuppositions and the imaginative contents of our minds; so that now the old stimuli provoke a new response," which Whitehead notes was "more important even than the new science and the new technology." {39

Given that this wedding of particular facts with abstraction was in large part responsible for a new way of thinking that shaped the whole of Europe, do you find it problematic that much of your writing has a tendency to be interpreted as pulling this wedding apart or even declaiming a divorce (two examples being the emphasis on individual or particular experience and the negative sense of "causal abstraction")?

DM: A marriage and a puling apart of or a conflict between what? An idea, an ideal? Another idea? A generalization termed 'Europe', a generalization termed Western Christianity; another one named modern science? Another termed our present society? And so on.

My focus in the past ten or so years has been on the personal and interactions between individuals such as personal love based on a loyalty between individuals and the families that two such individuals can bring-into-being biological y or otherwise. Such persons, such interactions, can and do sometimes cause suffering; but is this and has this been on the scale of that caused by ideologies, ideas, ideals, and entities such as codified religions, nations, States, Empires?

Do the achievements of some such nations, States, Empires, of some ideas, ideals, and what has been termed 'science' and 'technology' balance out what suffering they may have caused?

For in my experience it is or it should be a question of balance; of accepting there are limits; of accepting responsibility; of accepting that the personal and such things as love, empathy, compassion, and honour are the essential aspects of that necessary balance, with extremism of whatever type or form the result of the harshness of personal imbalance when love, empathy, compassion, and honour are ignored or rejected or never personal y known because some -ism or -ology or some manufactured entity or hatred of some perceived enemy have priority in the life of an individual with our human culture of pathei-mathos also ignored or rejected or never personally known.

Have we as a species in the past experienced in some way and in some place a part of the necessary balance? Possibly, for a while. Do we have a part of such a balance now in any society in the world? Possibly, although some may disagree. Are we as a species learning from our human culture of pathei-mathos with its documentation by means of music, memoirs, poetry, and other arts, of human suffering, human love, tragedy, and loss?

NT: Two-part question. Question one. You have noted that certain forms of abstraction tend to be associated with the masculous and can take on a kind of violence toward muliebral virtues like empathy, compassion, and humility. {40 This can occur, for example, in the masculous "favouring of abstractions and the notion of an idealized duty over empathy and compassion and the muliebral virtues in general," {41 which can lead to forms of extremism.

However, this push against abstraction has resulted in a tendency by many of your readers to identify abstraction with an erroneous or even harmful way of thinking. That identification seems dangerously close to a kind of nominalism or rejection of all universals and abstract objects, {42 which itself may germinate a species of extremism.

I suspect part of this tension may have been influenced by Aristotle and his account of physis (φύσις) or nature, where, in contrast to Plato's Timaeus, "nature is not an abstract, impersonal, 'all-pervading demiurgic force'," {43 but rather an "inner driving force we reference when saying of a natural being: 'That is its nature.'" {44 I am also reminded of the medieval problem of universals, {45 which highlights a debate that spans the work of the Neo-Platonists, pagans such as Plotinus and Porphyry, and medieval Christians such as Augustine and Boethius. {46

With respect to your work, one could argue that the muliebral virtues at the heart of the philosophy of pathei-mathos require a grounding in some sense of abstraction, whether in the transition from individual pathei-mathos to the broader context of collective and sustainable millennial change, in the universal application of pathei-mathos to the human condition, or in the way individual experience is related to other forms of life. Part of the confusion regarding your use of the term "abstraction" may rest on your characterization of the difference between personal knowledge of an individual and reifying that individual according to some ideology or cause. {47 Given that many readers seem to miss the broader context of this distinction, would you mind clarifying what forms of abstraction you view as negative, detrimental, or harmful and what forms you view as productive or even necessary for the cultivation of the muliebral virtues you have described?

Question two. In an interview with you from 2014, {48 your work Understanding and Rejecting Extremism: A Very Strange Peregrination is cited with respect to what you identify as the inflexible and often excessive masculous character that goes with extremism.49 In your view, are there non-extremist contexts where the masculous can find positive, non-violent applications? In what cases might a masculous character compliment "the muliebral virtues of empathy, sensitivity, humility, gentleness, forgiveness, compassion, and the desire to love and be loved" rather than work against them? {50

Conversely, are there cases, however exceptional, where these muliebral virtues could become vices? Though such cases may be few and far between, your description of the difference between personal love and empathy comes to mind, where you noted that "the emotion gendered by personal love can also cause suffering both of the person who loves and in regard to the one loved, especially if there is not a mutual, loyal, equality of love." {51

Do you think there is a danger in this personal asymmetry carrying over to the collective level, as in the case of certain religious ideologies? And much like the important wedding of the particular with the abstract described by Whitehead in the previous question, how might we wed the masculous and the muliebral without inciting these forms of harm?

DM: In relation to masculous and muliebral I understand them as descriptors of personal behaviour and attitudes and how it seems to me that the numinous and thus the honourable tend to be and have tended to be manifest in the world and in our lives. Created abstractions tend toward the supra-personal and tend to cause suffering sooner or later.

An operative expression here is 'tend to be'. Do empathy, compassion, humility, and honour tend toward us not causing suffering? Do ideologies and codified religions tend to – over durations of causal time – cause suffering, harm, and schisms resulting from exegesis?

Does what is often described as the masculous virtue of heroism tend toward suffering by making a or the hero an ideal to be admired and fol owed, or should it be more correctly described as a balance of both masculous and muliebral if it is understood in the personal sense as the actions of one honourable person?

For another operative expression in my attempts at explanation is 'personal behaviour and attitudes' which being variable and subject to change can perhaps only and sometimes point us toward a certain intuition that might be an uncovering of a possible answer to the question *quid est veritas*. That what is uncovered is only a personal, causally-dependant, experience and a knowing but always dies and yet can return to be rediscovered yet again by others.

Given my hubriatic past and the suffering I have personally caused by championing this or that ideology or this or that religion or this or that abstraction I am all too fallible, all too prone to making mistakes so perhaps I could be wrong regarding this and other matters.

NT: In addition to expiation and remorse, much of your work conveys an overtone of regret. In your recent writings, this can be sensed acutely in the opening sections of "A Vagabond in Exile from the Gods," to cite one example. How have you come to terms with what you now view as mistakes of the past in terms of your legacy to the future and its influence on the world? Additional y, in contrast to the overtones of regret, the desire for forgiveness seems to be a recurrent undertone throughout your writing. Against the sullied public and the lies that your opponents continue to spread about you, wil you find the courage to forgive yourself? In reconciling the pain of the past with its shadow of regret, what do you hope to see in the dawning of the future, and what enduring works do you hope to leave for future generations in the brave valence of tomorrow?

DM: In regard to regret for having caused suffering to others through both selfishness and adherence to various -isms or -ologies, the personal lamentation derived and derives from acknowledging my suffering-causing mistakes and from what I hope is an understanding of our human physis and an understanding of the harshness of extremism. As for forgiveness, who or what can forgive those who have caused suffering? In many cultural traditions it was of course the person or persons who were directly harmed or their relatives. In Christian, Islamic and Judaic tradition it is God/Allah.

But the impersonal nature of many suffering-causing extremist deeds and of many criminal justice systems often means there are no living victims or relatives to directly offer forgiveness even should they desire to do so, which would probably be unlikely given the harshness, intractability, the fanatical hatred, of so many extremists.

While there are expiative means in the Christian, Islamic and Judaic traditions, if one does not or no longer believes in God/Allah then there can be no forgiveness. Thus, for me as mentioned in some of my essays, my weltanschauung of pathei-mathos, such answers as these, my many autobiographical effusions, are my attempts at expiation.

NT: Before one can derive wisdom from meaningful suffering it seems that one must first constitute the world meaningful y. Deriving meaning from the world and constituting it in turn both rest on the way we interpret the world and the framework of interpretation we have at our disposal. I think many individuals today are unaware of the disparity between the framework of interpretation we had at our disposal in ages past and the framework of interpretation that distinctly characterizes modernity. In some respects, the Hellenic vitality of your philosophy risks becoming lost in the "transliteration" from the individual to modernity when interpreted without this frame of reference. In an attempt to sustain that vitality, I think the fol owing summary by Thomas Howard regarding what he calls "The Old Myth and the New" frames this well:

> There were some ages in Western history that have occasionally been called Dark. They were dark, it is said, because in them learning declined, and progress paused, and men labored under the pall of belief. A cause-effect relationship is frequently felt to exist between the pause and the belief. Men believed in things like the Last Judgment and fiery torment. They believed that demented people had devils in them, and that disease was a plague from heaven. They believed that they had souls, and that what they did in this life had some bearing on the way in which they would final y experience reality.
>
> They believed in portents and charms and talismans. And they believed that God was in heaven and Beelzebub in hell and that the Holy Ghost had impregnated the Virgin Mary and that the earth and sky were full of angelic and demonic conflict. Altogether, life was very weighty, and there was no telling what might lie behind things. The ages were, as I say, dark.
>
> Then the light came. It was the light that has lighted us men into a new age. Charms, angels, devils, plagues, and parthenogenesis have fled from the glare into the crannies of memory. In their place have come coal mining and E = mc2 and plastic and group dynamics and napalm and urban renewal and rapid transit. Men were freed from the fear of the Last Judgment; it was felt to be more bracing to face Nothing than to face the Tribunal. They were freed from worry about getting their souls into God's heaven by the discovery that they had no souls and that God had no heaven. They were freed from the terror of devils and plagues by the knowledge that the thing that was making them scream and foam was not an imp but only their own inability to cope, and that the thing that was clawing out their entrails was not divine wrath but only cancer. Altogether, life became much more livable since it was clear that in fact nothing lay behind things. The age was called enlightened.
>
> The myth sovereign in the old age was that everything means everything. The myth sovereign in the new is that nothing means anything. {52

With respect to Howard's description of "the myth sovereign in the old age" and "the myth sovereign in the new," where do you situate your own "paganus weltanschauung" and how do you reconcile it against the modern view that "nothing means anything"?

DM: I do not situate my weltanschauung anywhere in terms defined or believed or discussed by others, ancient or modern, because it is just my weltanschauung, born from various experiences and the loss of loved ones, and nurtured by working and living on a farm in England, by solitary walks along a sea-shore and in the hills and deciduous woods of English Shires.

NT: In another article, I have cited Pope Benedict XVI's comments regarding the topic of violent religious conversion. Recalling a dialogue between "the erudite Byzantine emperor Manuel II Paleologus and an educated Persian on the

subject of Christianity and Islam," {53 the Pope recounts how:

> The emperor, after having expressed himself so forceful y, goes on to explain in detail the reasons why spreading the faith through violence is something unreasonable.
>
> Violence is incompatible with the nature of God and the nature of the soul. "God," he says, "is not pleased by blood – and not acting reasonably (σὺν λόγω) is contrary to God's nature. Faith is born of the soul, not the body. Whoever would lead someone to faith needs the ability to speak well and to reason properly, without violence and threats. . To convince a reasonable soul, one does not need a strong arm, or weapons of any kind, or any other means of threatening a person with death…" {54

Having long-since rejected Muslim extremism and having had a first-hand account of it for ten years as a radical Muslim, I think the Pope's framing of the aforesaid dialogue finds an acute expression in your current views on the issue. In "Understanding and Countering Muslim Extremism," you describe two aims that typically motivate Muslim extremism – a supra-personal one and a personal one – which you note are "inextricably entwined." {55

You additional y note that "one effective way to counter Muslim extremism is for Muslims themselves to, using Quran and Sunnah, counter the harsh interpretation of Islam by the extremists," thereby pointing to "the humanity that is at the heart of Islam; a humanity so evident in the millions of Muslims … world-wide." {56

Speaking to that humanity – and more specifically to the humility you cite {57 – how do you now view the spreading of faith through violence with respect to its incompatibility with the nature of God and the nature of the soul described by emperor Manuel II Paleologus? Additionally, if the supra-personal and personal aims that motivate this form of extremism are intertwined, how might we ward against them in their many variations within society and within our own lives?

DM: It seems to me that there are difficult and long-standing questions in relation to religions which wholly or in part rely on texts as the Christian, Islamic, Judaic and Buddhist traditions have done. Questions of exegesis and the different interpretations which often result.

Thus, even if as I wrote in the essay you refer to that one way – not the only way – in regard to events such as 9/11 and 7/7 is for Muslims themselves using Quran and Sunnah to counter the harsh interpretation of Islam by others, that may not prevent such harsh interpretations now or in the future given the reliance on texts with their inevitable exegesis.

In another essay I compared the Shia and the Sunna traditions noting that the Shia tradition of Taqlid seemed to me to preclude exegesis by those scholarly unqualified to do so. I suggested that this might explain why the Shia tradition has:

> "no such thing as modern independent extremist Shia groups who indiscriminately target and kill the kuffar ('infidels') in Western lands or elsewhere, or who fly aeroplanes into buildings or who blow themselves up in order to kill 'infidels'. For Shia mujtahidun have given rulings in respect of such things." {58

This should lead to difficult questions for not only groups such as ad-Dawlah al-Islamiyah (commonly known as Islamic State) and their followers who regularly target and kill Shia Muslims but also for Western allies of Saudi Arabia who have for decades imposed sanctions on Iran and who support a conflict in Yemen in which Shia Muslims have been killed in their thousands and Shia children starved to death.

How many in the West even know what these difficult questions are? Not only in relation to Shia Muslims but in relation to exegesis of Christian texts such as The Gospels? To in some minor way draw attention to such questions I began a translation of and writing a commentary on The Gospel According To John and have so far for various personal reasons only managed to make public chapters one to five, available at https://davidmyatt.files.wordpress.com/2017/10/gospel-of-john-1-5.pdf

NT: In your autobiography, Myngath, you mention an interest in chess in your youth. In fact, you mention being one of the only competitors to have drawn against a visiting Grandmaster in a simultaneous display at the Singapore Polytechnic as a young man. {59 As a chess player, I would be remiss not to ask: do you still have the recorded chess notation for that match? Additional y, do you still play chess? And did you find anything applicable or of value with respect to the lessons you learned in your study of the game and your subsequent study of martial arts?

DM: In regard to the Chess game in Singapore, I do not any longer have the 'descriptive' notation of the game, but the results of the tournament were briefly together with my surname mentioned in a local newspaper – it may have been The Straits Times – and I hunched over a Chess board fleeting appeared in a local TV newsreel of the event.

I lost interest in Chess when, living in Blighty in 1968, I first met Colin Jordan and became a National-Socialist activist in his newly formed British Movement.

NT: In one of your early relationships as a young man, you mention that you and your female companion once spent hours listening to jazz at a small club, noting that "she was a Jazz aficionado and very knowledgeable about that genre." {60 Do you recall what artists or songs you two enjoyed listening to at the time, and do you enjoy the genre? Additionally, are there other genres, artists, or songs of special significance for you that you would care to mention? You have noted that classical music has played an important role in your life, and I am curious to hear more about your musical influences.

DM: Being a young man in love with a lady who was Jazz aficionado I did for a while try to share her interest in and enthusiasm for such music but failed, given my interest in and love of classical music. Which interest began when as a young boy in a private – Whites-only – school in Africa our music teacher played our class a Long Playing record of music by JS Bach performed by Segovia. It was transformative.

NT: I doubt I am alone in feeling that your poetry reveals something deeply moving about the way you and your worldview have transformed over the course of your life. I find the poems in *One Exquisite Silence* particularly moving. Would you care to provide any additional background regarding the circumstances that led to the composition of any of these poems? I am especial y interested in "Travelling," which affects me intensely at this stage of my life.

DM: The poem *One Exquisite Silence* was composed not long after I met and fell in love with a lady who worked on a commercial (wholesale) plant nursery; while the Travelling poem was composed not long after I left Leeds (and my violent National-Socialist activism) in 1974 to wander the English countryside for a while as a vagabond, as was the poem *Summer Days Walking Roads*. The poem titled *Relict* was composed during a visit to a rather neglected cemetery when in 1976 I was travelling around and staying in various monasteries in the United Kingdom with a view to becoming a Catholic monk. The poem titled *Wine* was composed in Spain in the early 1970's, before I moved to Leeds, during another period when I was wandering around wondering what to do with my life.

NT: Martin Heidegger revived one of the most important questions in the Western philosophical tradition: what is the meaning of Being? This question set the philosophical tradition in motion all the way back to the ancient Greeks. At one level, the question points to the fact that we general y operate through an unclarified pre-comprehension of what we mean by "exist," or what we mean by "this is" versus "this is not," where for the ancient Greeks Being was equated with ongoing or constant presence. At a deeper level, it points to an important interpretive dynamic regarding how we are to understand the type of being we are, the one who asks the question and for whom the question is an issue.

Much like Heidegger's question, there are many theories regarding how to interpret the meaning of your life. Sadly, all of these have a tendency to reduce the ideas and ideals that motivated your life's narrative to deeds that you have long-since denounced and atoned for.

Put another way, many are concerned with the details of your life without being equipped to take seriously the ideas that have shaped it. Given that your philosophy is not just a collection of ideas but a mode of living, this presents two problems. The first concerns the philosophy of pathei-mathos, where the way one interprets his or her experiences through the lens of that philosophy is cal ed into question when one is not equipped to address or interpret the meaning of the philosophy itself. In that case, there is often an asymmetry between the vital experience needed to understand the philosophy and the framework needed to interpret those experiences, where the two eventual y disconnect or fail to connect at all. The second problem concerns the attempt by others to interpret your life without first being equipped to interpret their own. We have seen this time and time again with respect to your opponents, in the media, and even among those who take inspiration from your life and work. I would thus like to conclude with one final question, returning us, as is so often the case, to where we began: what is the meaning of David Myatt?

DM: I have no answer to the question "What is the Meaning of Myatt?" because all I seem to be is one fallible mortal among so many billions past and present and one who will die soon having already outlived his three score and ten. Someone who has and perhaps vainly tried in some way in the past ten years or so, and in various poems, to record his feelings, his fallible understanding of himself and the world he has passed through and the events and the people he has, or so he believes, learned from.

In those past ten or so years my references are usually only the classical authors; or occasionally a poet such as TS Eliot or a composer such as JS Bach because for those years my world, my influences, have been the outdoor world of Nature, my pathei-mathos, the women I have loved and lost, with my only constant companions those classical authors, my memories, and such a poet and such a composer.

27.iv.22

Notes

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14 Ibid., 32.

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18 David Myatt, "Some Questions for DWM, 2017," David Myatt: Learning from Adversity; a Rejection of Extremism, 2017, https://davidmyatt.files.wordpress.com/2017/08/dwm-questions-2017-v1b.pdf.

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51 Myatt, "Some Questions, 2017."

52 Thomas Howard, "The Old Myth and the New," chap. 1 in Chance or the Dance? A Critique of Modern Secularism (1969; repr., San Francisco: Ignatius Press, 2001).

53 Pope Benedict XVI, "Faith, Reason and the University: Memories and Reflections" (speech, Aula Magna of the University of Regensburg, Bavaria, Germany, September 12, 2006). The speech can be accessed here: https://www.vatican.va/content/benedict-xvi/en/speeches/2006/september/documents/hf_ben-xvi_spe_20060912_university-regensburg.html.

54 Ibid.

55 Myatt, "Countering Muslim Extremism."

56 Ibid.

57 Ibid.

58 https://davidmyatt.files.wordpress.com/2016/02/dwm-questions-2015.pdf 59 David Myatt, "Far East," in Myngath: Some Recollections of a Wyrdful and Extremist Life (CreateSpace, 2013), https://www.davidmyatt.info/david-myatt-myngath.pdf.

60 Myatt, "Toward First Love," in Myngath.

Addendum

Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos

A Particular Perceiveration

A certain misunderstanding of David Myatt's weltanschauung of Pathei-Mathos seems to have arisen based on Myatt's use of terms such as acausal, abstractions, and denotatum {1} which does not seem to take into account matters such as the following:

1. That Myatt's weltanschauung was developed and refined over a period of some years (c.2011-2017) and was based primarily on his outré experiences over some four decades, which refinement led him to write in 2022 that

> "my weltanschauung is just my weltanschauung; representing my attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in theos, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that theos or some -ism or some -ology." {2}

In effect, his weltanschauung of Pathei-Mathos is a mystical perceiveration and not an academic philosophy. {3}

2. That his classification of his insights using terminology such as ontology, epistemology, and ethics - as in for example his statement that "the ontology of beings [...] is often obscured by denotatum and by abstractions, both of which conceal physis" {4} - is only a temporary guide for readers since his focus is primarily on empathy and pathei-

mathos as a means to knowing, both of which are personal, of the immediate moment, and which knowing, as he writes many times, cannot be extracted out from that personal experiencing to form the basis for anything supra-personal be it a denotata or some -ism or some -ology. {5}

That is, ontology itself is an abstraction, a denotatum, which empathy and pathei-mathos take us beyond. In this respect a simile might be Wittgenstein's 'ladder'.

3. That what applies to terminology such as ontology applies to his use of the acausal and his division of our physis, following his understanding of the Corpus Hermeticum, into masculous and muliebral. That they are also useful denotata to explain what is as it now is and has been but are ultimately discarded by the wordless knowing of empathy and pathei-mathos.

4. That his comparisons and examples derived from ancient Greek texts and philosophy - most of which he cites in Greek and provides his own translations - are of the insights of some others with which he finds some correlation with his own insights, eschewing as he does in his iconoclasm and resonance with Greco-Roman culture the modern practice in academia of citing works by philosophers of the past few centuries and more recent texts by academics.

The Mysticism Of Mr Myatt

The statement by Myatt, quoted above, that his weltanschauung is his

> "attempt to apprehend the physis of human beings; to understand the causes of suffering and how suffering can be alleviated; and understand the nature of the numinous and what it means and meant, and thus whether the numinous is embodied in theos, however understood, or in human virtues such as compassion, empathy and honour which thus might obviate the need for a belief in something supra-personal be that theos or some -ism or some -ology," {2}

is a succinct description of his mysticism; that is, of his personal perceiveration of what is conventionally termed 'Reality', of Being and of beings. Which perceiveration is of the numinous capable of apprehension, sans denotata, by means of empathy and pathei-mathos, obviating the need for theos (a supreme divinity) and for theoi (the divinities of various ancient religions, pagan and otherwise) and obviating the need for not only ideologies of whatever kind but for religions such as Christianity, Judaism, Islam and Buddhism which rely on the interpretation, the exegesis, of some text or texts. {6}

For Myatt, this apprehension of the numinous is manifest in the personal behaviour of individuals through the compassion, humility, and tolerance born of empathy and through the fairness, the reasonableness, of personal honour.

As noted in *Conspectus of The Philosophy of Pathei-Mathos*, empathy:

> "inclines a person toward certain virtues; toward a particular type of personal character; and disinclines them toward doing what is bad, what is unfair; what is harsh and unfeeling; what intentionally causes or contributes to suffering. For empathy enables us to *directly perceive*, to sense, the φύσις (the physis, the nature or character) of human beings and other living beings, involving as empathy does a translocation of ourselves and thus a knowing-of another living-being as that living-being is, without presumptions and sans all ideations, all projections." [My emphasis] {7}

Furthermore, empathy is inextricably linked to pathei-mathos {8} and that there is what Myatt terms a 'local horizon' to empathy:

> "The 'local horizon of empathy' is a natural consequence of my understanding of empathy as a human faculty, albeit a faculty that is still quite underdeveloped. For what empathy provides - or can provide - is a very personal wordless knowing in the immediacy-of-the-living-moment. Thus empathy inclines us as individuals to appreciate that what is beyond the purveu {9} of our empathy - beyond our personal empathic knowing of others, beyond our knowledge and our experience, beyond the limited (local) range of our empathy and that personal (local) knowledge of ourselves which pathei-mathos reveals - is something we rationally, we humbly, accept we do not know and so cannot judge or form a reasonable, a fair, a balanced, opinion about. For empathy, like pathei-mathos, lives within us; manifesting, as both empathy and pathei-mathos do, the always limited nature, the horizon, of our own knowledge and understanding." {10}
>
> "[a]s a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέᾳ/εἶδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation." {11}

In regard to the numinous Myatt writes:

> "In contrast to Otto et al, my understanding of the numinous is that it is primarily a perceiveration, not a personal emotion or feeling, not a mysterium, and not an idea in the sense of Plato's εἶδος and thus is not similar to Kant's concept of a priori. As a perceiveration, while it includes an apprehension of what is often referred to as 'the divine', 'the holy' - and sometimes thus is an apprehension of theos or theoi - it is not limited to such apprehensions, since as in the past it is often an intimation of, an intuition concerning, the natural balance of ψυχή; a balance which ὕβρις upsets. This natural balance – our being as human beings – is

> or can be manifest to us in or by what is harmonious, or what reminds us of what is harmonious and beautiful." {12}

Which brings us to what seems to be a neglected aspect of his weltanschauung: the natural balance, harmony, ἁρμονίη, for which he often uses the Taoist-derived term wu-wei which he defines as being "used in my philosophy of pathei-mathos to refer to a personal 'letting-be' - a non-interference - deriving from humility." {13} That is, from the humility revealed by empathy.

His 2018 essay *Towards Understanding Ancestral Culture* elaborates on this notion of balance where he provides an example not only from Ancient Greece but from Tractate IV:2 of the Corpus Hermeticum, and from Ficini's *De Vita Coelitus Comparanda*, written in Latin and published in 1489,

> "Correctly understood, Δίκη - and δίκη in general - represents the natural and the necessary balance manifest in ἁρμονίη (harmony) and thus not only in τὸ καλόν (the beautiful) but also in the Cosmic Order, κόσμος, with ourselves as human beings (at least when unaffected by hubris) a microcosmic re-presentation of such balance, κόσμον δὲ θείου σώματος κατέπεμψε τὸν ἄνθρωπον. A sentiment re-expressed centuries later by Marsilii Ficini: Quomodo per inferiora superioribus exposita deducantur superiora, et per mundanas materias mundana potissimum dona, 'How, when what is lower is touched by what is higher, the higher is cosmically presenced therein and thus gifted because cosmically aligned'.
>
> This understanding and appreciation of ἁρμονίη and of κόσμος and of ourselves as a microcosm is perhaps most evident in the Greek phrase καλὸς κἀγαθός, describing as it does those who are balanced within themselves, who - manifesting τὸ καλόν and τὸ ἀγαθὸν - comport themselves in a gentlemanly or lady-like manner." {14}

Which ancient notion of καλὸς κἀγαθός he mentions in his two 2017 monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* {15} and which comportment succinctly describes how his weltanschauung could be manifest in the world.

Gentlemanly And Lady-like Behaviour

As described earlier, Myatt's mystical apprehension of the numinous is manifest in the personal behaviour of individuals and this behaviour amounts to an individual comporting themselves in a gentlemanly or lady-like manner; a comportment which has a long history in European culture from the idealized medieval chivalry of Morte Arthure to fictional Regency characters such as Mr Darcy, Elizabeth Bennet, Colonel Brandon, and Elinor Dashwood, to the 1940s Clive Wynne-Candy and Theo Kretschmar-Schuldorff.

In his 2014 essay *The Consolation Of A Viator,* Myatt indirectly references the character of Mr Darcy:

> "For most of my life – and to paraphrase what someone once wrote – I have been a selfish being, prideful and conceited, and would still be so were it not for the suicide of a woman I loved." {16}

In the final paragraph of his autobiography *Myngath* he concludes that "a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all." {17}

Such personal sentiments ground, and in my view express the essence of, his weltanschauung and have apparently been somewhat neglected in discussions of Myatt's 'philosophy' of pathei-mathos. For it is not an academic philosophy divorced from the realities of human life but the life-experience of someone who, learning from both diverse experiences and decades of scholarly study, has distilled that learning into the understanding that in order to presence the numinous we do not need religions or any -ism or -ology or abstractions but have only to behave in a certain cultured way: with manners, fairness, honour, humility, and compassion.

Which attributes of personal character are, to use Myatt's term, descriptors not abstractions:

> "A descriptor is a word, a term, used to describe some-thing which exists and which is personally observed, or is discovered, by means of our senses (including the faculty of empathy)." {13}

Hence why Myatt aptly describes his 'philosophy' as a "mystical individualistic numinous way," and as "the way of striving to cultivate, striving to live by, the virtues of humility, empathy, compassion, honour, non-interference, and self-restraint. A very individual way..." {18}

Morena Kapiris
June 2022

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{1} It should be noted that in many of his writings Myatt often idiosyncratically uses *denotatum* as an Anglicized term for both singular and plural instances. However, I shall use denotata for the plural and denotatum for the singular.

{2} *Some Questions For DWM, 2022*, https://davidmyatt.files.wordpress.com/2022/05/dwm-questions-may-22.pdf

{3} We have appropriated the term 'perceiveration' from Myatt's translations of and commentaries on tractates of the Corpus Hermeticum where he explains that he uses it to translate the Greek term νοῦς in place of the conventional translation 'mind', explaining his reasons in his article *Concerning ἀγαθός and νοῦς in the Corpus Hermeticum* -

https://davidmyatt.wordpress.com/2017/03/24/concerning-ἀγαθός-and-νοῦς-in-the-corpus-hermeticum/ - and in his commentary on v.2 of the Poemandres tractate where he describes perceiverance as:

> "a particular type of astute awareness, as of one's surroundings, of one's self, and as in understanding ('reading') a situation often in an instinctive way. Thus, what is not meant is some-thing termed 'mind' (or some faculty thereof), distinguished as this abstract 'thing' termed 'mind' has often been from another entity termed the body." https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{4} *Towards Understanding Physis*. Included as an appendix in *The Numinous Way of Pathei-Mathos*, fifth edition, 2018, https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf

{5} See for example *Some Questions For DWM 2014*, included in *One Vagabond In Exile From The Gods*, 2014, https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

{6} In many of his writings Myatt has explained that the need for and practice of exegesis leads to suffering through reliance on a particular interpretation and through the conflict of competing interpretations which can lead to accusations of 'heresy'. See for example (i) the 2017 text *The Way Of Jesus of Nazareth: A Question Of Hermeneutics?* https://davidmyatt.wordpress.com/2017/09/30/the-way-of-jesus-of-nazareth/ and (ii) the 2019 text *Two Metaphysical Contradictions Of The Modern West* which is included in his text *In Defence Of The Roman Catholic Church*, https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf In his 2018 essay *From Mythoi To Empathy* - included as an appendix in *The Numinous Way of Pathei-Mathos*, fifth edition - he wrote that the local horizon of empathy

> "and the fact that empathy is a human faculty mean that the apprehension is wordless and personal and cannot be extrapolated beyond, or abstracted out from, the individual without losing some or all of its numinosity since the process of denotatum - of abstraction - devolves around the meanings assigned to words, terms, and names, and which meanings can and do vary over causal time and may be (mis)interpreted by others often on the basis of some idea, or theory, or on some comparative exegesis. It therefore follows that the numinous cannot be codified and that numinosity cannot be adequately, fully, presenced by anything doctrinal or which is organized beyond a small, a localized, and thus personal level; and that all such a supra-local organization can ever hope to do at best is provide a fallible intimation of the numinous, or perhaps some practical means to help others toward individually apprehending the numinous for themselves." https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf

{7} included in *The Numinous Way of Pathei-Mathos*, fifth edition, op.cit.

{8} *The Mystic Philosophy Of David Myatt*, third edition, 2021, p.5. https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf

In his *Some Questions For DWM, 2022*, Myatt writes that the third edition of *The Mystic Philosophy* provides "a reasonably comprehensive overview" of his weltanschauung.

{9} As often, Myatt uses an alternative spelling: here *purveu* (from Middle English) instead of the now conventional 'purview'. See *On Idiosyncratic Capitalization and Spelling*, https://davidmyatt.wordpress.com/on-idiosyncratic-capitalization-and-spelling/

{10} Included in *Sarigthersa*, https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf

{11} *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, 2022, https://davidmyatt.wordpress.com/2022/03/17/numinosity-denotata-empathy-and-the-hermetic-tradition/

{12} *From Mythoi To Empathy*, 2018. Included as an appendix in *The Numinous Way of Pathei-Mathos*, fifth edition, 2018, https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf

{13} *Vocabulary of the Philosophy of Pathei-Mathos*, in *The Numinous Way of Pathei-Mathos*, op.cit.

{14} The essay is included as an appendix in *The Numinous Way of Pathei-Mathos*, op.cit. Myatt translates the quotation from Tractate IV:2 of the Corpus Hermeticum as "A cosmos of the divine body sent down as human beings," writing in his commentary:

> "That is, human beings re-present, presence, the 'divine body' and are, of themselves, a reflection of the cosmic order itself. This, and the preceding line, express a fundamental part of ancient and Renaissance hermeticism: human beings as a microcosm of the cosmic order and the divine." *Corpus Hermeticum: Eight Tractates*, https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{15} (i) *Classical Paganism And The Christian Ethos*, https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf (ii) *Tu Es Diaboli Ianua, https://davidmyatt.files.wordpress.com/2018/03/tua-es-diaboli-ianua.pdf*

{16} The essay is included in *One Vagabond In Exile From The Gods*, https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

{17} *Myngath*, 2013, https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

{18} *In Defence Of The Roman Catholic Church*, https://davidmyatt.files.wordpress.com/2019/02/in-defence-rc-1.pdf
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David Myatt, Australian Interview, 2023

The interview was with an Australian-based investigative journalist of Serbian descent known by his moniker 'Interzone' who was also a former convert to Islam. We include as a relevant addendum Myatt's text *Analysing National Socialism* where he writes:

> "There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral."

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Part One

> § I know you supported the Taliban, and I wish to ask where did you go? Who did you meet? How long where you there? If vague answers must be made for security reasons I understand.

Yes I did support the Taliban during my Muslim years, with one of my writings in support of them - *The Significance of the Taliban for the Muslim Ummah* - apparently found by the CIA in the possession of Osama bin Laden following his killing by US Navy Seals in the Abbottabad compound in 2011. [1]

My travels in Muslim lands following my reversion in 1998 were briefly mentioned by Mark Weitzmann in a 2010 NATO publication [2] with one such travel summarized in my somewhat heretical text Reflections on Islamic Travels dated 2 Jumaada Al-Thaani 1424. Other than this I have as you anticipated no further comment to make.

> § It would not surprise me if you have had to quieten yourself by pressure from MI6, or use foreign intelligence agency's in the past.

My only overt contact with such agencies was following my arrest by Special Branch (SO12 as it then was, now part of SO15) in 1998 during one of several amiable meetings and conversations with an SO12 officer at which meeting another somewhat enigmatic person was present who I assumed was either MI5 or MI6. My assumption is and was that such agencies had me - have me? - under covert surveillance from at least 1997 during my involvement with Combat 18.

> § I wish to know your perspective of the current Taliban, as for the most part they consist of many original Taliban members.

My now "above Time" perspective is mostly the one I wrote about in that aforementioned writing but modified with the riders 'may be' and 'on balance': that, for Muslims, they may represent, on balance, the spiritual principle of Zuhd in dunya (zuhd ad-dunya) which principle of detachment from or a concern with material things is it seems alien to some in the modern materialistic West although kept alive by others in various spiritual forms and perhaps even in those who espouse certain environmental concerns about what the modern West has done and is doing in respect of Nature. In regard to spiritual forms I am reminded, in respect of Christianity, of Julian of Norwich, George Fox, and William Penn.

With "on balance" for (i) it seems that sometimes - but not always - there may be or may have been an excess of zeal by some and (ii) there is the question of Ijma regarding their interpretation of Quran and Sunnah, which consensus, according to my understanding, they did not and currently do not have possibly because they did not have time to develope and most certainly now, post-occupation, cannot yet develop an Emirate.

> § I know this is not confirmed: that you have "renounced Islam and all forms of Extremism".

What is or would be acceptable as confirmation? For myself, I can only suggest a reading of my post-2012 writings, such as *Understanding And Rejecting Extremism*, [3] and what I endeavoured to express in my three 2022 interviews. [4]

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Part Two

> § Regarding Combat 18. When you left, especially becoming more deeply involved in Islam, where there ever any reprisals towards you?

No. Possibly because of two things. I kept certain channels of communication open particularly concerning Reichsfolk,

and, in anticipation of a forthcoming criminal trial following my arrest in 1998 by SO12, I was preparing a defence since their criminal investigation was ongoing only ending in the Summer of 2001 when I released from my bail after it was found that there was "insufficient evidence" to bring me to trial.

This preparation included having some of my National-Socialist writings re-issued, one of which was the essay *Why National-Socialism is Not Racist*, and another *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam*, in which I had written,

> Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us [...] It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'. [5]

It was during this time that I wrote *The Question of National-Socialism, Racism and Tolerance* [6] which led me later that year (2001) to conceive a practical plan to try and bring National-Socialists and Muslims together in order to combat, in various ways, what I considered were our mutual enemies. In furtherance of which I wrote tracts such as the multipart *The National-Socialist Guide to Understanding Islam*, in which I broached the subject of 'martyrdom operations' by Muslims, the last edition of which 'guide' was published in 1424 AH. [6]

> § It seems that you and the O9A have been targeted as the "connection" between all these Neo-Nazi terrorist groups. It seems they have decided to choose you along with the O9A as the main driving force of these organisations. Allowing governments to use the O9A like they are trying to do in Australia, to by proxy drag in tens of Neo-Nazi and far-right groups into being designated as terrorist organisations. Do you feel this is the case?

This is an interesting question which I believe deserves a detailed reply especially as it links to one of the themes you are researching.

My personal perception is that 'the Establishment', of which anti-fascist groups such as 'Hope Not Hate' are now part of, have for several years been concerned about how the perception of National-Socialism is changing among sections of the Caucasian peoples of Europe and elsewhere. Changing away from the Establishment orthodoxy maintained since 1945 through an unprecedented propaganda campaign toward a historical revisionist understanding. That is, toward what is in practice now a heresy.

This concerns them as heresy always seems to concern religious and ideological cliqués when they acquire power and influence with their response always seeming to be repression and, latterly, since the Middle Ages, censorship which in our modern societies involves a 'cancel culture' and introducing laws based on some manufactured abstraction such as "holocaust denial" which criminalizes the public expression of opinions about a particular matter which the Establishment does not approve of, just as zealotical Protestants in England centuries ago criminalized the public expression of Catholic views and the performance of the Catholic Mass, and just as zealotical 'revolutionaries' in 18th century France condemned and guillotined Catholic priests and nuns for being "anti-revolutionary" one of which acts was memorialised over a hundred and sixty years later by composer Francis Poulenc in his *Dialogues des Carmélites*.

A quite minor part of this new understanding, this new heresy, may have been what one antifascist described over two decades ago as my 'revisionist' version of National-Socialism with its emphasis on honour and what that implied in real life for modern National-Socialists. Hence my 1997 essay The Disease of Suspicion in which I wrote:

"There is a blight spreading on our noble Cause, a blight spread by our enemies. This blight, this spreading infection, is Suspicion.

This most usual and visible form which this infectious blight takes is: 'He/she is an agent/informer for the Police/the Government...' Sometimes, however, Suspicion is simply a rumour about a person's past or their personal character.

Our enemies have deliberately bred this infection of Suspicion to weaken us, to divide us among ourselves. They have found it be a powerful weapon in their fight against us, for many who are supposed to on our side in the war of freedom we are fighting have become infected with Suspicion, and go around infecting others with this blight, this poison. There is now almost a state of paranoia on our side, with people spreading rumours and allegations, and wondering whether a certain Comrade is really a government agent or an informer.

We must understand this - Suspicion is behaviour unbecoming a warrior. What is unbecoming for a warrior is what is dishonourable and unfair. It is dishonourable conduct and thus contemptible.

It is a betrayal of everything we stand for and believe in, as warriors. It is a betrayal of our noble ideal of loyalty, of comradeship. To spread Suspicion, to believe in rumours and allegations about individuals - however well-supported or 'documented' such rumours and allegations seem - is undignified, the sign of a weak character. It is a betrayal of our noble standards of personal conduct - a descent down toward the level

of the uncivilized people we despise and are fighting.

Suspicion is un-warrior like because a true warrior only and ever makes a personal judgement about any individual after having personally met that individual on a number of occasions because this is the honourable, the fair, thing to do. They have thus spent some time with that person and so therefore can make their own personal and direct assessment of the character of that individual. The warrior thing to do - not having met an individual and not having spent time with that individual - is to reserve one's judgement, and make no personal comment at all about the individual's character, motives or anything else.

Furthermore, any person who says or writes anything which calls into question the honour of any individual, must be prepared to face that individual and repeat the allegations, rumours or suspicion directly to that individual, and be prepared to fight that individual in a fair fight or a duel if the individual whose honour is brought into question desires to so defend his honour. This is the warrior thing to do, this is the honourable thing to do. Thus, anyone who raises doubts about a person, who spreads any rumour about them, or who is suspicious about the motives or the character of a person, must repeat any and all allegations to that person, face-to-face, and give that person a chance to defend themselves. Anything less is un-warrior like and cowardly.

To destroy this infection of Suspicion, this blight upon our Cause which is harming us and our fight for freedom, we have to do the honourable thing. The honourable thing to do is to maintain a dignified silence." [7]

This was at the time when former Combat 18 member Wilf Browning and his supporters were spreading rumours about Charlie Sargent, the founder of Combat 18. I had given Charlie and his brother Steve a personal pledge of loyalty, on my honour, so I naturally supported him. The crises led to Charlie's close friend Martin Cross killing a Browning supporter with both Martin and Charlie arrested for murder.

Browning then co-operated with the Police and testified against them at their criminal trial, leading me to publicly challenge him to a duel with deadly weapons. He dishonourably ignored the challenge and made jokes about it. Browning would later be lauded in book written by an anti-fascist and described as "a fearless fighter", as "revered in Europe" and as "loyal" when the exact opposite was true.

Such widely-read writings of mine, expounded in various essays and then in later editions of my The National-Socialist newsletter published in support of the National-Socialist Movement, quite naturally annoyed certain anti-fascists far more than I had annoyed them in the past by my 1970s street activism and by having my *Vindex - Destiny of the West* published in America in 1984 which was widely distributed around the world. [8]

An annoyance which seemed to me to have become a hatred because of my profuse 1990s writings concerning honour which rationally countered the Establishment version of 'nazism' which they had spent decades assiduously propagating; and because of my support of Combat 18 and of Charlie against Browning.

One anti-fascist in particular appeared to have a particular hatred of me resulting in a concerted campaign to publicly discredit me; someone now part of the Establishment having been awarded an MBE in 2016 by the then British government and appointed by them to be part of their Commission for Countering Extremism. Perhaps unsurprisingly this person was the author of the book that praised Browning.

This concerted smear campaign began with a special edition of the anti-fascist Searchlight magazine in 1998 headlined *The Most Evil Nazi In Britain* and included what one essayist termed The Infamous Post Box Interview. [9] As I wrote in *A Reply To Allegations*,

<quote> "For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as decadent and morally wrong. These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism and what I have done for this most noble of Causes. When I write or say that National-Socialism and the Occult are incompatible, I mean it. When I condemn Satanism as un-Aryan, as morally wrong, I mean it." [10] [11] </quote>

§ I am going into Combat 18 because this involvement during that period created the mythology of you. Inadvertently this mythologic view of you has been more influential than anything you have written. I see Combat 18 and the mess of the late 90s after the nail bombings as been the focal point that turned you from the person into the Idea. Does it feel that this Idea of you of which you have no control over is something you are trying to regain control?

The concepts of me as 'myth' and Idea are new to me and not something I agree with or am comfortable with. In 2021, when asked if I agreed with what one academic wrote, which was that I was "driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy", I said I did not agree because

"during my National-Socialist decades I was driven by a somewhat fanatical desire to not only propagate what I then believed National-Socialism to be - an honourable, noble, way of life, a practical presencing of the

> numinous - but also to recruit people to that cause in the hope of creating a National-Socialist society in the land of my ancestors [...] During my years as a Muslim I nurtured a similar desire to propagate what I then believed the Muslim way of life to be: which again was an honourable, noble, way of life, and a practical presencing of the numinous.
>
> There was thus no search for 'meaning and purpose' because I foolishly believed I had already found a meaning and a purpose: for thirty years in National-Socialism and then for ten years in Islam. In 1998 I turned away from National- Socialism to Islam because during a decade (1988-1998) of foreign travels the culture, the Muslims, of the Muslim lands - and especially of Egypt - slowly, almost imperceptibly, impressed me as did, and perhaps more so, travels alone in the Sahara Desert where I wordlessly felt intimations of Being, of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς) which 'acausal' Being Muslims called Allah and Christians called God." [12]

As I noted in Myngath, [13] "In a literal way, Islam taught me humility, something I aspired to during my time as a monk but which my then prideful nature rebelled against."

In essence, therefore, as I sought to explain in Myngath, I was an opinionated, selfish often fanatical person who from youth and for some thirty years arrogantly believed he could and should "make a difference" and who caused suffering to others but who, mostly against his will, slowly, very slowly seemed to learn from his experiential life in the process acquiring a certain humility and perhaps an understanding of himself leading to the formulation of a weltanschauungen based on empathy and honour.

Therefore trying to control such a myth and Idea is, for me, irrelevant.

> § The connections to the occult, Julius Evola and hermeticism seeming to be the most influential, along with old Greek and European pagan systems of honour. To put it simply [they] seem to be your main connection to the occult. I do not believe you are Anton Long, Some claim you infiltrated occult groups like the O9A to move them towards National Socialism. But the question I ask is has the Idea of you I keep mentioning that was seemingly created in the late 90s taken over again?

My interest in ancient Greek literature began as a schoolboy in the Far East but waned when I arrived in Blighty in the 1960s and became involved in practical politics, specifically Colin Jordan's British Movement. It returned when I was a monk and began learning what was then termed New Testament Greek. Discussions with two other monks led me to begin a scholarly study of the Greek text of the Corpus Hermeticum which I was familiar with from my reading of Jung and the few alchemical texts I could obtain while in prison in 1975 and which intuitively inspired the creation of my Star Game during that holiday at Her Majesty's Pleasure.

As for honour, what initially inspired me in the late 1960s were the actions of Otto Ernst Remer, a recipient of the Knights Cross with Oak Leaves, in July 1944. Some years later Remer presented me with a photograph of him taken after the battle of Kharkov in 1943.

In 2012, then over three score years old, I finally had leisure enough to begin translating and writing commentaries on the tractates of the Corpus Hermeticum that most interested me.

What others may infer and have inferred from all this, they have and do. As for influence, I can only quote what TS Eliot wrote in Little Gidding:

> If you came this way,
> Taking any route, starting from anywhere,
> At any time or at any season,
> It would always be the same: you would have to put off
> Sense and notion. You are not here to verify,
> Instruct yourself, or inform curiosity
> Or carry report. You are here to kneel
> Where prayer has been valid.

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Part Three

> § Today I had an Ethiopian Muslim Uber driver, we talked about Islam; by the time I arrived at my appointment for the first time since disconnecting myself from Islam in 2020 during my divorce I was at a point where I wanted to run to the nearest Masjid, Prey and revert once more back into being a Muslim. I bring this up because this made me think of you and this was not only unexpected but an extreme longing to cast all aside and dedicate it all to Islam once more. Has this happened to you since you left Islam?

Yes, several times, in the year I publicly made known my own disconnection from the Muslim way of life. I missed daily Namaz, especially Jummah Namaz and the feeling of belonging and humility it had engendered in me. Suffice to say the Muslim way of life had a profound and positive, and in hindsight morally necessary, effect on me. But remembrance of the life and especially the deaths of Frances and Sue caused me to continue to seek answers to questions regarding exegesis of certain sacred texts, of the dialectic particular interpretations seemed to imply because they were founded on denotata, and the nature of empathy and honour which I felt had a personal horizon not

a supra-personal one codified by a religion or by a particular interpretation of some text.

> § During your time as a Muslim, many perceive that period as being some kind of O9A Insight role. I happened to believe you where sincere, given your writings, your obvious extensive knowledge of Islam and your assimilation into Muslim communities. Only a seasoned Foreign Intelligence Officer could do what you have done if you where not sincere. I understand this as I have travelled and lived in Islamic countries and communities overseas and they would have known very quickly if I was not sincere. In fact, it could have gotten me killed in some places. I want the above to be known as an example of your sincerity and how dangerous your travels less known could be. Reflecting about that period do you regret it?

What others believe or allege about my peregrinations as a Muslim, my rejection of all extremisms, and indeed about involvement with a particular Occult movement, is their belief or their allegation howsoever such a belief or allegation came-into-being and persists within them, and no longer concerns me.

My concern is, and has been for over a decade, seeking to not cause suffering through deeds or words, and finding something expiative for the suffering I caused because of my past extremism and selfishness.

All I have found in respect of expiation in the past decade or so is to develop and make known the weltanschauung derived from what believe I have learned since the death of Frances in 2006; to publicly express my regret regarding my extremist past, and my fallible understanding of such matters as extremism.

What others believe or allege about such a making-known, such a weltanschauung, such an understanding, is what they believe or allege. Thus, in reference to sincerity, as Seneca wrote: Quia pars honesti non potest esse nisi honestum, nec summum bonum habebit sinceritatem suam, si aliquid in se viderit dissimile meliori. [14] Which returns me to what I wrote in 2012: "quite simply it is matter of honour. Of personal knowing," and that since 1975

> "only four people, on hearing or learning about such rumours and allegations, have had the decency to ask me, in person, 'for my side of the story'. The first was Colin Jordan, the second was John Tyndall, the third was Steve Sargent, and the fourth was a Muslim whom I came to greatly admire and to whom I gave a personal pledge of loyalty." [15]

All those individuals took the trouble to get to know me personally over a period of time, and it was that personal pledge of loyalty to a Muslim living overseas that made my interior struggle about formulating my own weltanschauung longer and more difficult than it might otherwise have been.

> § Leaving Islam can be dangerous, you and I are both apostates from Islam, of which in most schools of Sunni Islamic jurisprudence carries the death penalty. As I asked regarding Combat 18 and NS movements possibly taking reprisals, of which you illuminated me on the situation. I must ask has there been any reprisals attempted towards you by Islamic groups or individuals because of been seen as an apostate?

Not so far. As Sophocles wrote: ὡς πεπρωμένης οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγή. [16]

> § Regarding extremism, for most people who become radical from various movements, most do not move from theory into practice of views western society perceives as extreme. You however took that extra step, and despite not agreeing on certain things, I do respect that you went all in putting forth your convictions publicly given the risks involved. Knowing the stakes, you where not typical regarding the movements you where involved with. Regarding acting on beliefs (not necessarily extremism but any counter establishment ideology) do you believe that one must act on there convictions as you did, or is the personal suffering it causes to themselves and others as you reflected on too great to risk?

A relevant question. During my extremist decades I did believe it was necessary to act in practical ways based on one's often fanatical commitment to some ideology or some supra-personal religious or social Cause and which commitment meant that the goal of some ideology or Cause was considered more important than the suffering caused.

But my experiences, and especially outdoor labour on a farm, gradually over years, brought the realization that this was immoral and that no ideology, no -ism, no Cause, no religion, nothing supra-personal - whatever the rhetoric or written or interior excuse - justified causing suffering and thus perpetuating the cycle of suffering, millennia after millennia. That what was moral was, could be, known through empathy and honour with their local personal horizon; and could not be, should not be, codified in any supra-personal way such as in a principle such as Jus Ad Bellum. I attempted to explain all this in my 2013 text Questions of Good, Evil, Honour, and God [17] and later works.

> § Regarding Reichsfolk and the changing of National Socialist Ideology during the mid-1990s to the 2000s. You and a few other figures quite heretically moved from Neo-Nazi orthodoxy. Especially changing the perspective regarding Islam. Utilizing a historical precedent of Islamic collusion with the Nazi party before and during the war and the Islamic SS units, the Bosnian SS been an example you used. How did people within the NS movement react to this, as despite the historical precedent Islam has been a focal point of attack by Neo-Nazi organisations for decades, Combat 18 in Australia focused almost entirely on fighting Islam. What was the reaction?

The reaction of some people, especially in Finland, Sweden, and Germany, was positive while there was a negative reaction in places such as America and Britain. As for Combat 18 in Britain it had effectively, in terms of street action, ceased to exist mostly due to Charlie's conviction for murder and Browning's betrayal by being a witness for the Prosecution at his trial; but partly because so many seemed to dishonourably believe the disinformation, the lies, about

Charlie spread by Browning and his supporters, and by anti-fascists such as in a World in Action television programme whose anti-fascist Associate Producer would later be fêted by the British government who awarded him an MBE. The programme, as some newspaper articles did, spread the disinformation that Charlie was a informer for the Police and for MI5.

Apropos Islam, I went on, during my campaign to bring National-Socialists and Muslims together, to write tracts such as the multi-part *The National-Socialist Guide to Understanding Islam*. Which again were well-received in some quarters but disliked in others.

> § Continuing on from Reichsfolk, you and figures like Varg Vikernes during that period of the late 1990s, changed perspectives on Slavic races, Russians and Serbians being a good example as they are hated by orthodox Nazìs given Hitlers writings on them in Mein Kampf. What changed your mind on ethnic Slavs? For bringing Slavs into NS movements has changed things dramatically. Being from a Serb background and having friends who joined Combat 18 and other NS movements, I was a cause of much argument between Neo-Nazis, this was the late 2000s. Most where very orthodox but some like yourself had or developed different perspectives. Unlike with Islam there is less of a historical precedent regarding Russians and Serbs, but I know there was some especially during the end of the war. But I wont go into that; my point is, I know things have changed regarding Slavs in some movements, so how or what caused your perspective to change?

Apropos Slavs, the reason was my understanding of National-Socialism as applicable to all ethnicities, not just to Northern Europeans; a matter I wrote about many times including in *Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism*.

Apropos Islam, there were two reasons. The first was my travels in Egypt and the Muslim world between 1988 and 1998 which began my admiration for the Muslim way of life. The second was being introduced to National Socialists such as Leon Degrelle and Otto Ernst Remer. Remer, for example, lived for a while after the war in Egypt and became adviser to Gamal Abdel Nasser, was acquainted with Yasser Arafat and a comrade of Omar Amin, a Waffen-SS officer living in Egypt who had converted to Islam.

> § Regarding the occult, I am satisfied with your answer, the old Greek translations, your background regarding Christianity, interest in Hermeticism it all makes sense. To me it seems people involved in the O9A have incorporated your work into their material. I do not believe you are the person the media and misdirected Niners think you are. As you said Satanism is Decadent, and you are right, I talk about it a lot especially regarding the French late 1800s decedent literary movement with books like Là-Bas by Joris-Karl Huysmans. It does not fit in with your NS or Islamic work. Am I correct on this perspective?

Indeed. But that will not of course change the opinion of those who for whatever reason and from whatever motive believe otherwise. I have expressed my views regarding the Occult and alleged involvement with a certain Occult movement many times since the 1990s, including in the tract *Occultism and National-Socialism* first published in New Zealand in 1997, in my A Reply To Allegations which I quoted from in a previous answer, in a 1998 recorded interview with the aforementioned antifascist fêted by the British government, and in my 2012 *A Matter Of Honour*. [15]

But, as I have mentioned before in other writings, they and their perception are of this era, and in the perspective of millennia the perception of a person by others often changes or more often perhaps the person will be forgotten, whatever efforts those of this or any era may go to in the belief that their particular perception will last 'forever'.

> § To quote you in a difficult question: "The concepts of me as 'myth' and Idea are new to me and not something I agree with or am comfortable with." I find your reaction to the concept I put forth of you becoming a myth very interesting. But because of the media attention people on many sides have this absolutely bizarre perspective of you. Many thinking you're a secret O9A founder who is also Anton Long and doing Insight roles since the 60s. I have met people who believe this and admire you because of this belief. Then the mainstream media perspective is essentially the same, like it or not, but I hope to bring this back to reality with this interview. Is there any statement you may like to make?

Being now past my three score years and ten I have lost interest in how or why I am now perceived as I am by some people or may be perceived after my death. But, such is the nature of some older folk, to reminisce about one's past, and to pontificate in general, often is or becomes a minor pleasure.

Yet, as it often is, the final verdict on a person will be centuries from the era in which they lived, if they are remembered at all for whatever reason and, if they are remembered, in the intervening period the verdict may change from century to century.

But this is all dependant on whether and for how long we as a species survive and whether or not in a hundred or a thousand years there are stable communities where knowledge and reason and scholarship are valued and taught to a new generation.

David Myatt
March 2023 CE

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Footnotes

URL's valid as of March 2023

[1] CIA archive: https://www.cia.gov/library/abbottabad-compound. The original text is at http://tinyurl.com/22zb4389

The original is at: https://web.archive.org/web/20080611081331/http://www.davidmyatt.info/significance_taliban.html

[2] Mark Weitzmann, *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

[3] https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

[4] https://www.davidmyatt.info/dm-three-interviews.pdf

[5] *Selected National Socialist Writings Of David Myatt*, https://archive.org/download/myatt-ns-writings/myatt-ns-writings.pdf

[6] The article is available in *National-Socialism and Islam: The Case for Co-Operation*, https://cosmicreich.files.wordpress.com/2011/05/ns-islam.pdf

[7] The article is quoted in Rachael Stirling's 2021 monograph T*he Peregrinations Of David Myatt: National Socialist Ideologist*, https://archive.org/download/myatt-peregrinations-ideologist/dm-ns-ideologue-second-edition.pdf

[8] *Vindex - Destiny of the West*, a facsimile at https://archive.org/download/myatt-vindex-destiny-west/myatt-vindex-destiny-west.pdf

[9] The item is from Part Two of *Modern Tale Of An Antifascist Propagandist*, https://concerningmyatt.files.wordpress.com/2022/09/a-modern-tale.pdf

[10] The essay A Reply to Allegations is included in Selected National Socialist Writings Of David Myatt, https://archive.org/download/myatt-ns-writings/myatt-ns-writings.pdf

[11] See also the 1997 essay *Occultism and National-Socialism*, https://archive.org/download/myatt-occult-ns_202303/myatt-occult-ns.pdf

[12] Three Interviews, https://www.davidmyatt.info/dm-three-interviews.pdf

[13] https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf

[14] De Vita Beata, 7.15.1

[15] https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf

[16] Antigone, 1337-8, "mortals cannot be delivered from the misfortunes of their fate."

[17] Included in *Religion, Empathy, and Pathei-Mathos*, https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

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Addendum

David Myatt: Analysing National Socialism

Two essays - both written in January 2012 and titled *Some Philosophical and Moral Problems of National-Socialism* and *Hitler, National-Socialism, and Politics: A Personal Reappraisal* - are relevant for those interested in Myatt's rejection of extremism and in his current views regarding Hitler and nazism.

As he noted in 2014, his

> "writings, post-2011, were and are really dialogues: interiorly with myself and externally with a few friends or the occasional person who has contacted me and expressed an interest." [2]

In his *Letter To My Undiscovered Self*, published in 2012, he wrote:

> "That it took me four decades, and the tragic death of two loved ones, to discover [such] simple truths surely

> reveals something about the person I was and about the extremisms I championed and fought for. Now, I - with Sappho - not only say that, I love delicate softness:
>
> > For me, love has brought the brightness
> > And the beauty of the Sun....
>
> but also that a personal, mutual, love between two human beings is the most beautiful, the most sacred, the most important, the most human, thing in the world; and that the peace that most of us hope for, desire in our hearts, only requires us to be, to become, loving, kind, fair, empathic, compassionate, human beings." [3]

Myatt ends by writing:

> "There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral"

The source of the two texts is https://web.archive.org/web/20221102053427/https://www.davidmyatt.info/dwm-problems-ns.pdf

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[1] Dated, because many of the texts referenced in these old essays are to Myatt's pre-2012 'numinous way' and which texts are now only available in archived versions of his website and weblog, such as at
(i) https://web.archive.org/web/20130602171008/http://davidmyatt.wordpress.com/ and
(ii) https://web.archive.org/web/20130704131205/http://www.davidmyatt.info/

[2] *Some Questions For DWM 2014*, https://davidmyatt.wordpress.com/questions-for-dwm-2014/

[3] The letter was included in his *Understanding and Rejecting Extremism: A Very Strange Peregrination*, https://davidmyatt.files.wordpress.com/2022/10/david-myatt-rejecting-extremism.pdf

The translation of part of a fragment of a poem by Sappho is by Myatt, with the Greek text (P. Oxyrhynchus. XV (1922) number 1787, fr. 1 and 2) being ἔγω δὲ φίλημμ᾽ ἀβροσύναν [...] τοῦτο καί μοι τὸ λάμπρον ἔρως ἀελίω καὶ τὸ κάλον λέλογχε

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Some Philosophical and Moral Problems of National-Socialism

Introduction

This essay is a brief analysis of the National-Socialist weltanschauung, as manifested in National-Socialist Germany, and according to the philosophical and ethical criteria of my Numinous Way, and which criteria derive from the principles of empathy, compassion, and personal honour.

Empathy, as understood by my philosophy of The Numen [1], establishes a particular ontology and epistemology; Being, the source of beings, as both causal and acausal, and of an acausal knowing distinct from the causal knowing of conventional philosophy and empirical science [2]. The ethical criteria are manifest in both compassion and honour [3], so that:

> "the morality of The Numinous Way is therefore defined by a personal honour, a personal compassion, and the personal virtue of justice. For justice is not some abstract concept, but rather a personal virtue, as εὐταξία is a personal virtue. For justice is the personal virtue of fairness; the quality of balance." *War and Violence in the Philosophy of The Numinous Way*

The National-Socialism evident in NS Germany was a way of life centred around concepts such as duty, kampf, nation, and race. Thus, the individual was judged by, and expected to judge others by, the criteria of race, with particular races assigned a certain value (high or low), as individuals were judged by how well they adhered to the duty they were expected to do in respect of their nation (their land, their people) and the race they were said to belong to or believed they belonged to. In addition, kampf between individuals, races, and nations was considered healthy and necessary, with such struggle revealing the worth of individuals and thus those considered fit to lead and assume positions of authority.

Collectivism, Nationalism, and Race

The National-Socialist way of life was – given such concepts as kampf, nation and race – a collective one, with one of the highest virtues being the willingness of individuals, if necessary, to sacrifice their own happiness and welfare, and even their lives, for the good of their people, their land, their race. The necessity of this virtue was explained, in part, by the belief that the German volk had an historic mission, a particular destiny, so that – coupled with the ideas of race and kampf - the individual was expected to define themselves, to understand themselves, as Germans and as having

particular duties and obligations; in effect, to replace their own self-identity with the collective identity of the volk.

In order to establish, maintain, and expand this collectivism, certain measures were regarded as necessary, as morally correct, with such measures including military conscription, laws designed to criminalize certain activities, both political and personal, and harsh punishment of those contravening such laws.

In addition, the führerprinzip was applied to most aspects of life, with individuals expected to accept and obey the authority so established, since such authority was considered to manifest the will, the ethos, of the volk. Hence the loyalty individuals gave, as an expression of their recognized duty as Germans, was personal; not to 'the State' nor even to 'the nation', and certainly not to some government, but rather to individuals who were regarded as embodying the will, the identity, of the volk. In practice, this meant Adolf Hitler and those appointed by him or by his representatives, and it was this collectivism, this binding of the volk by the führerprinzip, that Heidegger tried to philosophically express in his now controversial remarks regarding the Volksgemeinschaft and by quoting some words attributed to Aeschylus [4].

There are thus six elements that, from the philosophical and ethical viewpoint of The Numinous Way, may be said to define the National-Socialism of Adolf Hitler. These are:

> (i) a collective identity and its acceptance;
> (ii) authority and its acceptance manifest in specific individuals and expected obedience to such authority;
> (iii) mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority;
> (iv) the use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth;
> (v) the use of particular abstractions as a criteria for identity; and
> (vi) the use and acceptance of a particular abstraction – kampf – as an embodiment and expression of human nature.

Contra The National-Socialism of Adolf Hitler

In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.

Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance – of δίκη - as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον - that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες [5].

Thus their fate was destined, a fate that Sophocles expressed so well in respect of Oedipus, tyrannus:

> ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ᾽, Οἰδίπους ὅδε,
> ὃς τὰ κλείν᾽ αἰνίγματ᾽ ᾔδει καὶ κράτιστος ἦν ἀνήρ,
> οὗ τίς οὐ ζήλῳ πολιτῶν ἦν τύχαις ἐπιβλέπων,
> εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
> ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
> ἡμέραν ἐπισκοποῦντα μηδέν᾽ ὀλβίζειν, πρὶν ἂν
> τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών. [6]

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a mis-understanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement [σωφρονεῖν] – since such a balanced judgement would, as Aeschylus explained in the Oresteia, reveal that πόλεμος [7] always accompanies ὕβρις and that only by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended.

A Numinous View of The National-Socialism of Adolf Hitler

Let us now consider the six points enumerated above, in respect of the philosophical and ethical viewpoint of The Numinous Way. As mentioned in my essay *A Brief Numinous View of Religion, Politics, and The State*:

> "The essence of the numinous view – of the ethical way posited by the Philosophy of The Numen – is empathy and thus the acausal (the affective and effecting) connexion we, as individuals, are to all life, sentient and otherwise, with empathy being the foundation of our conscious humanity.

> The practical criteria which empathy implies is essentially two-fold: the criteria of the cessation of suffering, and the criteria of the individual, personal, judgement in the immediacy of the moment. For the Philosophy of The Numen, these two criteria manifest the natural character of rational, conscious, empathic, human beings and thus express the nature of our humanity and of human culture, and which nature is manifest in a practical way in compassion and in personal honour.
>
> Hence these two criteria are used, by The Numinous Way – by the Philosophy of The Numen – to judge our actions, our personal behaviour, and also all the abstractions we manufacture or may manufacture and which thus affect us, as individuals."

(i) A collective identity and its acceptance.

Empathy, as a natural if still under-used and under-developed human faculty, is only and ever individual and of the immediacy of the living moment. [8] It is always personal, individual, and cannot cannot be abstracted out from an individual living being – that is, it cannot have any causal ideation or be represented by or expressed by someone else.

There is the personal, individual, freedom that the knowing that empathy uniquely presents to the individual, and therefore no need of, no sense of, belonging to other than one's immediate surroundings, and no sense of identity beyond the personally known, for all human beings encountered are encountered and empathically known as they uniquely are: as individuals with their own lives, feelings, hopes, and with their own potential and their own past.

Which in essence means The Numinous Way is the way of individuals, and an individual manner of living to be accepted or rejected according to the individual. Thus such a collective identity – and a desire for and acceptance of such an identity – is contrary to this very individual numinous way.

What matters for The Numinous Way is the individual; their empathy, their honour; their personal judgement. What does not matter are supra-personal manufactured abstractions such as a 'nation'. Consequently, the empathic, honourable, individual only has a duty to themselves, to their immediate kin, and to those personally given a pledge of loyalty: not a duty or obligations to some manufactured collective identity however such identity be expressed.

(ii) Authority and its acceptance manifest in specific individuals and expected obedience to such authority.

As I wrote in *Authority and Legitimacy in the Philosophy of The Numinous Way*:

> "For The Numinous Way, it is the exercise of the judgement of the individual – arising from the use of empathy and the guidance that is personal honour – that is paramount, and which expresses our human nature.
>
> That is, it is honour, the understanding that empathy provides, and the judgement of the individual, that are legitimate, moral, numinous, and thence the basis for authority. This means that authority resides in and extends only to individuals – by virtue of their honour, their empathy, and manifest in their own personal judgement, and therefore this always personal individual authority cannot be abstracted out from such personal judgement of individuals. In practical terms, this is a new type of authority – that of the individual whose concern is not power over others but over themselves, and which type of power is manifest in a living by honour, and thence in their self-responsibility and in how they interact with others."

Thus, such non-individual authority, acceptance of and obedience to such authority, is contrary to The Numinous Way.

(iii) Mandatory enforceable punishment of those contravening or not accepting such authority and the laws made by such authority.

Given that, for The Numinous Way, authority and justice are individual and manifest in individual judgement and through personal honour, such mandatory punishment by some abstract authority is quite contrary to The Numinous Way.

(iv) The use of particular abstractions (for example nation and race) as a criteria for judgement and for evaluating individual worth.

According to both empathy and honour, such a judgement of others, such prejudice, on the basis of some abstraction such as perceived race or 'nationality' is immoral [9]. The only moral, honourable, criteria is to judge individuals as individuals, sans all abstractions, on the basis of a personal knowing of them extending over a duration of causal Time. To judge en masse, without such a direct, personal, extended, personal knowing of each and every individual is reprehensible.

In addition, it is immoral – unempathic, uncompasionate, dishonourable – to treat people on the basis of their assumed or alleged race or nationality. Thus, the enforced herding of people into 'concentration camps' on the basis of alleged, assumed, race or nationality is quite unjustifiable, inhuman.

(v) The use of particular abstractions as a criteria for identity.

Such abstractions included 'blood' and nationality, so that identity became a matter of individuals being classified – by themselves, others, and by the State – according to certain chosen abstract criteria based on 'race' and heritage. Thus there were distinct notions, distinct levels, of separateness.

Empathy, however, presents us with an acausal-knowing of life, human and otherwise, and this knowing is of ourselves as but one fallible, biologically fragile, mortal, microcosmic nexion, and thus of how our self, our perceived and singular separate self-identity, is appearance and not an expression of the true nature of our being [10], which nature is one of connexions, between living emanations, not one of separations.

Such a revealing of our nature reveals that we should act with empathy and honour in the knowledge that our actions affect others or can affect others, directly, indirectly, emotionally, and acausally. That their joy, their pain, their suffering, their fate is ours by virtue of us as a connexion to them – as a connexion to all life; as one emanation of ψυχή [11].

What abstractions do is that they conceal our true empathic, compassionate, honourable nature and, ultimately, sever the connexion we are to ψυχή, to The Numen.

As mentioned in *On The Nature of Abstractions*:

> "The error of abstractionism – of using existing abstractions and manufacturing other abstractions and using these as the source of ethics, of judgement, and so ascribing a value to them – is the error of ὕβρις (hubris). That is, the error of unbalance: of neglecting or being unaware of empathy, and of neglecting or being unaware of or profaning the numinous. In the personal and social sense, ὕβρις is revealed in a lack of compassion, a lack of balanced reasoning, and not only ascribing to one's self (or some other abstraction, such as a nation-State) what is assumed to be the perfection of right and of good (or the best current approximation of it) but also acting on that presumption to the detriment, the harm, of others.
>
> This is unethical – as all abstractions are inherently unethical – because what is ethical is determined by empathy, and thus cannot be abstracted out of that direct, immediate, and personal knowing which presences empathy in us, as human beings."

(vi) The use and acceptance of a particular abstraction – kampf – as an embodiment and expression of human nature.

As mentioned previously, in the *Contra The National-Socialism of Adolf Hitler* section, kampf as principle, as abstraction, is a manifestation of the error of ὕβρις and of a lack of empathy.

For empathy, and the cultivation of σωφρονεῖν, incline us toward – or should incline us, as individuals, toward – a letting-be; to wu-wei; to a living in the immediacy-of-the-moment. To being compassionate and honourable human beings, concerned only with our own affairs, that of our family, and that of our immediate locality where we dwell, work, and have-our-being.

In addition:

> "In The Numinous Way, a distinction is made between war and combat in that combat refers to gewin – similar to the old Germanic werra, as distinct from the modern krieg. That is, combat refers to a more personal armed quarrel between much smaller factions (and often between just two adversaries – as in single combat, and trial by combat) when there is, among those fighting, some personal matter at stake or some personal interest involved, with most if not all of those fighting doing so under the leadership of someone they personally know and respect and with the quarrel usually occurring in the locality or localities where the combatants live.
>
> Thus, war is contrary to The Numinous Way – to the Cosmic Ethic – not only because of the impersonal suffering it causes, but also because it is inseparably bound up with individuals having to relinquish their own judgement, with them pursuing some lifeless un-numinous abstraction by violent means, and with the development of supra-personal abstract and thus un-numinous notions of 'justice' and law.
>
> Hence, there is, for The Numinous Way, no such thing as a 'just war' – for war is inherently unjust and un-numinous. What is just and lawful are honourable individuals and their actions, and such combat as such individuals may honourably and personally undertake, and such violence as they may honourably and of necessity employ in pursuit of being fair and ensuring fairness." *War and Violence in the Philosophy of The Numinous Way*

Conclusion

It should thus be quite clear why The Numinous Way is contrary to and incompatible with the National-Socialism of Adolf Hitler that was manifest in National-Socialist Germany.

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Notes

[1] Refer, for example, to *Introduction to The Philosophy of The Numen* and also T*he Natural Balance of Honour – Honour, Empathy, and Compassion in the Philosophy of The Numinous Way*, from which this is a quote:

> "As used and defined by The Numinous Way, empathy – ἐμπάθεια – is a natural human faculty: that is, a noble intuition about another human being or another living being. When empathy is developed and used, as

envisaged by The Numinous Way, it is a specific and extended type of συμπάθεια. That is, it is a type of and a means to knowing and understanding another human being and/or other living beings – and thus differs in nature from compassion."

[2] See: (i) *An Introduction To The Ontology of Being*; (ii) *Some Notes Concerning Causality, Ethics, and Acausal Knowing*; (iii) *Acausality, Phainómenon, and The Appearance of Causality*.

[3] qv. *The Natural Balance of Honour*.

[4] In his 1933 speech at the University of Freiburg, where he quoted the following verse (v.514) from Prometheus Bound [my translation] –

> τέχνη δ᾽ ἀνάγκης ἀσθενεστέρα μακρῷ.
>
> How so very feeble Craft is before Compulsion!

[5]

> τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
> Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες
>
> Who then compels to steer us?
> Trimorphed Moirai with their ever-heedful Furies!
>
> Aeschylus (attributed), Prometheus Bound, 515-6 [My translation]

[6]

> You natives of Thebes: Observe – here is Oedipus, He who understood that famous enigma and was a strong man: What clansman did not behold that fortune without envy? But what a tide of problems have come over him! Therefore, look toward that ending which is for us mortals, To observe that particular day – calling no one lucky until, Without the pain of injury, they are conveyed beyond life's ending.
>
> Oedipus Tyrannus, vv. 1524-1530 [My translation]

[7] In respect of πόλεμος see my *The Abstraction of Change as Opposites and Dialectic* where I suggest that as used by Heraclitus it implies neither kampf nor conflict, but rather – as a quote from Diogenes Laërtius suggests – what lies behind or beyond Phainómenon; that is, non-temporal, non-causal, Being. πόλεμος is thus that which is or becomes the genesis of beings from Being, and also that which manifests as δίκη and accompanies ἔρις because it is the nature of Πόλεμος that beings, born because of and by ἔρις, can be returned to Being (become bound together – be whole – again) by enantiodromia.

[8] Refer, for example, to *Introduction to The Philosophy of The Numen*

[9] See *Empathy and The Immoral Abstraction of Race* and also *On The Nature of Abstractions*.

[10] Refer for example to *Acausality, Phainómenon, and The Appearance of Causality* and also *An Introduction To The Ontology of Being*.

[11] Correctly understood – and as evident by the usage of Homer, Aeschylus, Aristotle, et al – ψυχή implies Life qua being.

°°°

Hitler, National-Socialism, and Politics
A Personal Reappraisal

Introduction – A Moral Perspective

Almost exactly a year ago, I perhaps somewhat presumptuously, temerariously, penned a rather long essay entitled *The Uncertitude of Knowing* in reply to questions asked of me in relation to National-Socialism, Hitler, and my philosophy of The Numinous Way; and which essay itself was an attempt to elucidate another essay, the year before that, concerning Reichsfolk and a Muslim Khilafah. As I wrote at the beginning of my reply in *The Uncertitude of Knowing*:

> "There are interesting, important and rather complex philosophical and ethical issues here, that require detailed, serious, and above all, rational, consideration. To explain, in a satisfactory manner, these issues and offer satisfactory answers would perhaps require a philosophical treatise of length equal to a book, and I have to admit that I currently possess no desire to write such a book, partly because I am aware that I may not have all or even many of the answers required, and that such answers as I do have, or some of them, might be erroneous and that therefore may need to be amended. Therefore, all I can do here is try in a rather unsatisfactory way to summarize such answers, such views, of mine."

In The Uncertitude, the title itself reflecting my concern and approach, I continued to emphasize that my replies were tentative and I – as a result of πάθει μάθος, of acknowledging my ὕβρις of decades – was open to correction and to further learning.

Over the past year I have continued to study, research, and reflect upon these 'complex philosophical and ethical issues' and have had cause, as I anticipated, to amend my conclusions, especially those in respect of National-Socialism, Hitler, and Reichsfolk, some of which new conclusions I have briefly mentioned in my essay, published this month, *Some Philosophical and Moral Problems of National-Socialism*, and which new conclusions led me to withdraw *The Uncertitude of Knowing*.

This further study and research, perhaps wyrdfully, included getting to know people who shared their personal and familial experiences of National-Socialist Germany with me, with these experiences being of those who were the subject of the Nürnberger Gesetze and who thus traumatically endured the consequences of those laws and the prejudice and hatred they codified. These direct experiences of the personal and moral effects of National-Socialism were those of individuals that I, through a personal knowing of them, considered to be honourable and which personal experiences thus served to place into perspective, into a moral – a numinous – perspective, the accounts given to me, decades earlier, of some German National-Socialists I had met who fought for and gave their loyalty to Adolf Hitler and which accounts had been formative of what became my decades-long dedication to the cause of National-Socialism, a dedication broken only by my personal experiences of Islam and by the πάθει μάθος that was the genesis of my philosophy of The Numinous Way.

As I mentioned in The Uncertitude of Knowing:

> "All I know – all I say and write – derives from my own diverse personal experiences and my reflexion upon such experiences; from my experience of diverse ways of life, diverse religions, and by my interaction with individuals..."

Suffice therefore to say that my new encounter and interaction with particular people, my reflexion on those experiences, and my further study and research, has led me to a new personal learning, and to a better understanding of both the ethics of The Numinous Way and of the personal, the moral, implications of those ethics.

However, it is to be expected that some people will not like – nor others understand – where this new learning and my thinking have led me and may be leading me. But as TS Eliot beautifully expressed it in his poem Little Gidding:

> And what you thought you came for
> Is only a shell, a husk of meaning
> From which the purpose breaks only when it is fulfilled If at all. Either you had no purpose
> Or the purpose is beyond the end you figured
> And is altered in fulfilment.

Ethical Consequences

Empathy – as outlined in various essays including Introduction to *The Philosophy of The Numen* and *The Natural Balance of Honour* – is the basis for the ethics of The Numinous Way, with compassion and a personal honour being how we can, personally as individuals, be ethical in accord with the knowing, the understanding, the insight, that empathy reveals. This empathic revealing is of our affective and effecting connexion to other life, including human beings.

The immediacy of empathy in the living moment means a living-in, a dwelling-in, the moment, inclining us toward to wu-wei and, "to being compassionate and honourable human beings, concerned only with our own affairs, that of our family, and that of our immediate locality where we dwell, work, and have-our-being." *Some Philosophical and Moral Problems of National-Socialism*

There therefore cannot be, as mentioned in *A Brief Numinous View of Religion, Politics, and The State*, any desire for involvement with politics, since

> "the goals, objectives and aims of politics are, by their very nature, based on human-manufactured divisions and categories deriving from a causal separation of beings: that is, which involve denoting individuals on the basis of some principle of inclusion/exclusion, and which principle of inclusion/exclusion (of separation of human beings) is immoral because un-numinous."

What is thus important, moral, numinous, are individuals who – feeling, knowing, suffering and its causes – live and who act with personal compassion and personal honour, with the boundary, the horizon, of such acts being, by the nature of empathy, of the nexion they are, and only and ever of the personal, immediate, local kind. In practical terms, there are and cannot be any supra-personal causes, agendas, aims, goals, for such things take us toward abstractions and beyond the bounds of empathy and of how The Numen is or becomes presenced in and through the personal experiencing of, an interaction with, other living beings: human, of Nature, of the Cosmos; and a personal experiencing which is direct, unfettered, undistorted, by any abstraction, by any prejudice, by any division – conscious or unconscious – into 'us' and 'the separate others'.

A consequence of this is that we can only – without causing more suffering or contributing to suffering – alleviate suffering, try to ameliorate what is wrong, by means of personal, direct, compassionate, honourable, acts when we

personally encounter suffering, dishonour. No cause, no movement, whether deemed political, social, or religious – nothing supra-personal involving us surrendering our individual judgement of empathy, our individual authority, and our personal honour - can alleviate suffering or ameliorate what is wrong, dishonourable, for such supra-personal things are among the causes of suffering or contribute to or will contribute to suffering, given our past and current human nature.

Hence the only moral change, the only revolution, that is possible – numinous, good – is that of ourselves; within and personal; and this is a reformation of ourselves and then our living of a moral, of an empathic, compassionate, honourable, life.

This precludes the possibility of such a moral individual supporting some cause, some group, some movement, some person, in the belief that such a cause, group, movement, or 'leader', can 'make a difference' or can or might in some way move us toward some future where there is less suffering.

Thus it is morally wrong – from the perspective of The Numinous Way – to suggest, as for example I previously did in *The Uncertitude of Knowing*, that a group such as Reichsfolk or a way such as Ahlus Sunnah wal-Jammah might be alternatives "capable of guiding honourable individuals to do what is honourable", and thus have "the ability to alleviate at least some of the suffering which blights this world." And wrong not only because such groups, such ways, are based on immoral abstractions – on principles of inclusion/exclusion – but also because their very nature, their very being, as groups and such ways are incompatible with The Numen, and so cannot and do not in any way presence the numinous or express the numinous since such numinosity only lives, dwells, is manifest – in the personal sense – by individuals leading or inclining toward leading an empathic, compassionate, honourable, life.

In brief, it is personal virtues such as εὐταξία – and their cultivation by individuals – which are important, required, moral, not some group, some organization, some 'leader', or some political aims and goals.

Adolf Hitler and National-Socialism

For a long time, I regarded Adolf Hitler as a good man, an honourable man, and National-Socialism – especially my 'revised version' of National-Socialism manifest in Reichsfolk – as either an intimation of the numinous or as an expression of what is noble and honourable.

Now, in respect of Hitler, I ask two questions: (1) 'what is good' and my answer, manifest in The Numinous Way, is that what is good is what is compassionate; what alleviates suffering; what does not cause or contribute to suffering; what manifests love, empathy; and (2) 'what is honourable' and my answer is what is dignified, what manifests self-control, fairness; a balanced judgement.

How then does Hitler fare according to these criteria? Do his actions – manifest for example in the Nürnberger Gesetze and their consequences, in his use of krieg in pursuit of some supra-personal aim, and in the use of the abstractions of race and nation – reveal a man of compassion, of balanced judgement, of fairness? Someone who feels and understands the error that is ὕβρις and is therefore circumspect, in touch with and respectful of the numinous? Who knows the limits of appropriate human behaviour? No.

For example, there is nothing honourable in the Nürnberger Gesetze and their consequences; in the personal suffering, the deaths, they caused, in the prejudice and the hatred they engendered and codified. Nothing good in the use of krieg in pursuit of some supra-personal aim; in the suffering and the deaths caused. Nothing good or honourable in the demand for obedience and in the manipulation of people's emotions by rhetoric and propaganda; nothing good or honourable in the punishment of those who were inclined, as is morally right and justified, not to surrender their individual judgement and who thus refused to be obedient in such supra-personal matters, especially in relation to certain 'political' abstractions, such as 'race', nation, and the führerprinzip.

As someone once wrote: "Das war ein Vorspiel nur, dort wo man Bücher verbrennt, verbrennt man auch am Ende Menschen."

In respect of National-Socialism – new or old – I now ask similar questions to the ones asked in respect of Hitler. That is, can The Numen, the good, what is honourable, empathic, compassionate – what is moral – be manifest in, be presenced by, such a weltanschauung as National-Socialism? No.

No, for two simple reasons.
(i) Because such a weltanschauung has its very being in immoral abstractions, be they termed 'race', nation, volk, ethnicity, folk, or whatever; and is defined by the principle of inclusion/exclusion, by the separation and prejudgement of human beings by abstract criteria.
(ii) Because such a weltanschauung by its very nature is supra-personal, organized, authoritative, dogmatic, and numinosity only lives, dwells, is manifest – in the personal sense – by individuals leading or inclining toward leading an empathic, compassionate, honourable, life where there is no need of any authority, any judgement, any criteria, other than their own, deriving from their empathy and their unique πάθει μάθος.

There is thus, based on applying the moral criteria of The Numinous Way, a complete rejection by me of National-Socialism – of whatever kind – and an understanding of Hitler as a flawed individual who caused great suffering and whose actions and policies where dishonourable and immoral.

Conclusion

The Numinous Way is, and can only ever be, an individual way; a non-political, non-religious, choice of individuals desirous of developing and using empathy and hopeful of leading honourable lives that do not cause or contribute to the suffering of living beings. Lives where one of the greatest virtues – a manifestation of our humanity – is considered to be a loyal and personal love between two human beings, regardless of the perceived or assumed ethnicity, nationality, social status, or 'sexual orientation', of the individuals concerned. As Sappho wrote, over two and half thousand years ago:

> μνάσασθαί τινά φαιμι [καὶ ἕτερον] ἀμμέων... στᾶθι [κἄντα] φίλος καὶ τὰν ἐπ' ὄσσοισ' ὀμπέτασον χάριν [1]

As for me, my journey of learning, of self-discovery, of making mistakes, of trying to acknowledge and correct my errors, of interior change via πάθει μάθος, does not yet seem to be ended.

January 30th 2012 ce

[1] Sappho, Fragments 147/138 [Lobel and Page].

My translation is:

> Believe me, in the future someone
> Will remember us ...
> Because you love me
> Stand with me face to face
> And unveil the softness in your eyes ...

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